MADINAH
ZIYARAH GUIDE

3rd Edition

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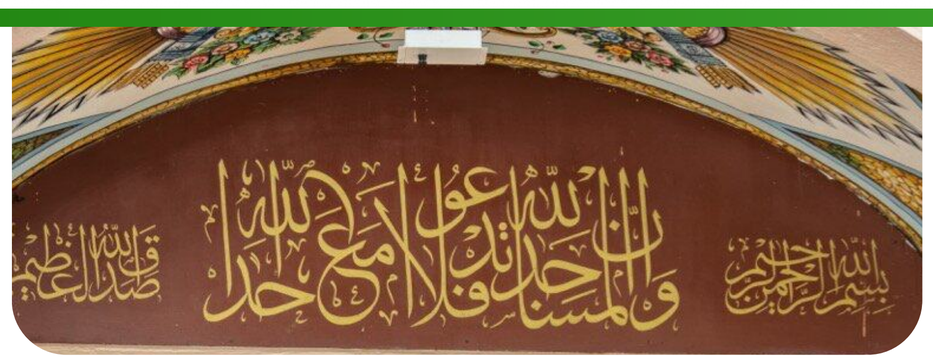

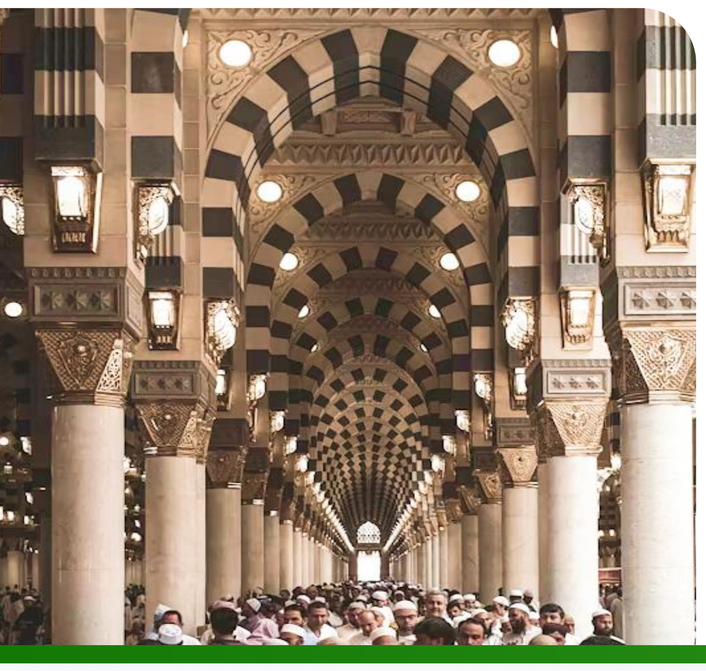
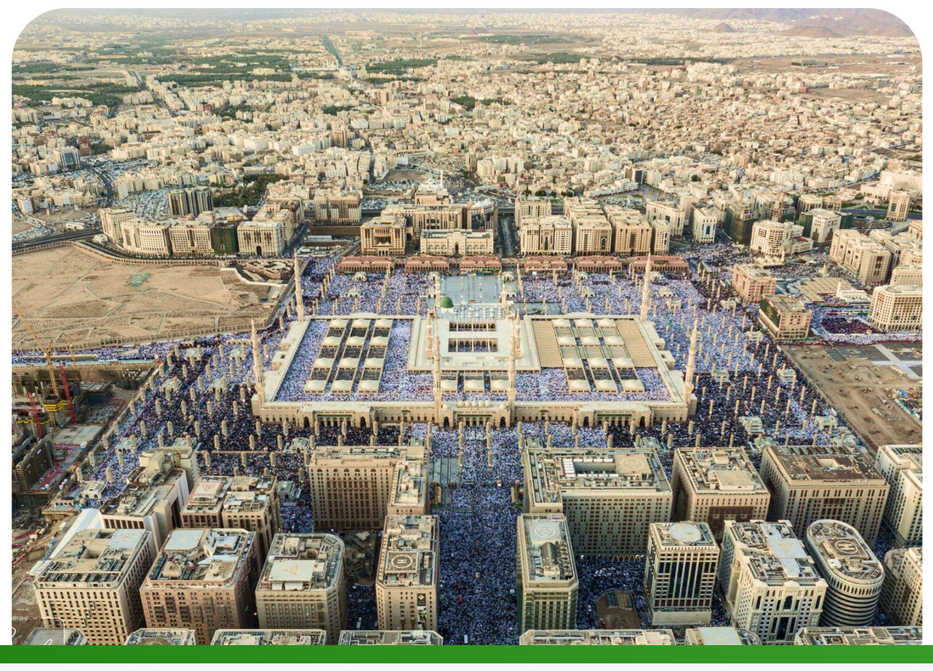

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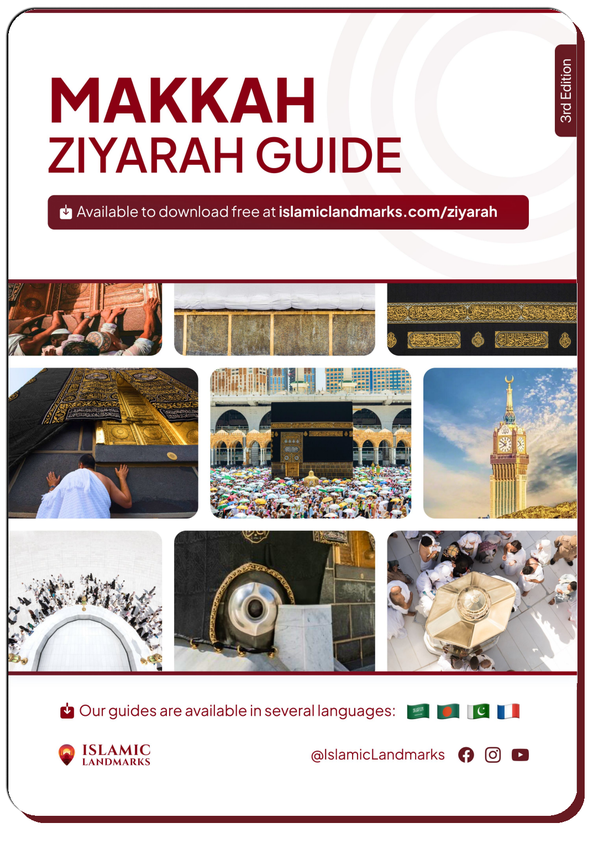

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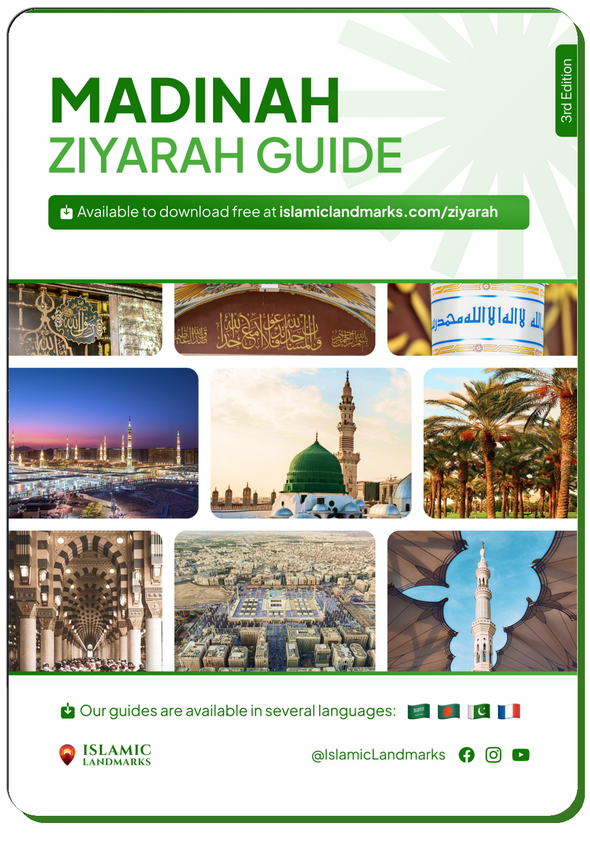

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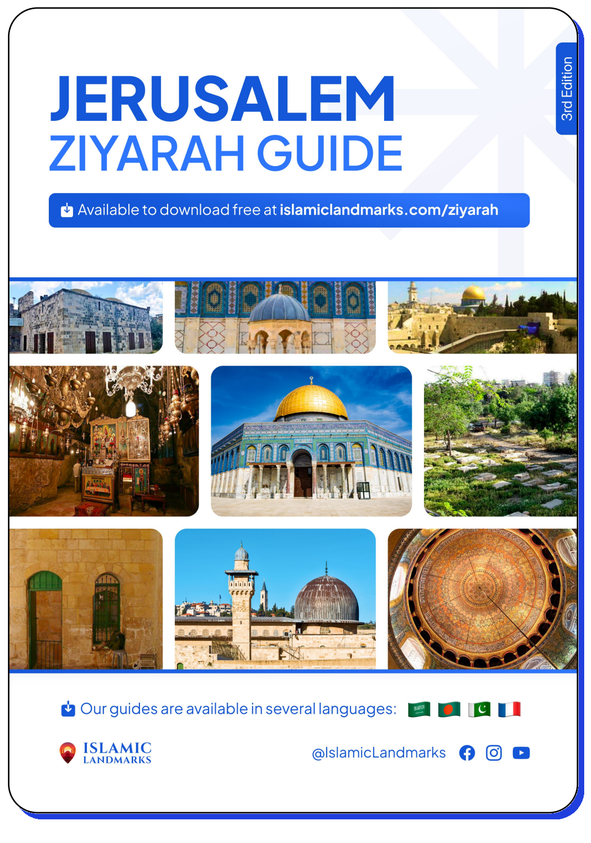

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Introduction

This ziyarah guide has been produced to provide facts and details on major landmarks in the city of **Madinah** and the surrounding area. It is intended to help Pilgrims gain more awareness on the history and significance behind these places, particularly for those embarking for Hajj or Umrah.

The content has been sourced from www.islamiclandmarks.com; a website that brings together information on places of historical Islamic importance from around the world. The aim of the site is to revive interest in the Ummah about our history and the relevance of past personalities and places.

Although many places have been shown in this guide, it is by no means a complete list of important landmarks in Makkah. Insha'Allah, we hope to update the guide in the future with additional content and resources. All the information in this guide has been checked and verified by several scholars in the UK, including graduates from Darul Uloom Bury. References have been provided towards the end of this guide. IslamicLandmarks.com is a product of Pilgrim which is a non-profit making organisation.

We thank Allah (ﷻ) for giving us this opportunity to serve His deen. May He bless and abundantly reward all the people involved in putting together this guide and pardon any errors (Ameen).

Readers are kindly requested to remember us and our families in your duas when visiting the holy city of Makkah.

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Honorifics used:

Arabic	Transliteration	Translation
جَلَّ جلالهُ	Jalla Jalaluhu	May His glory be glorified
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	Salla llahu 'alayhi wa-sallam	Peace and blessings of Allah be upon him
عَلَيْهِ السَّلامُ	Alayhis-salaam	Upon him be peace
عَلَيْها السَّلامُ	Alayhas-salaam	Upon her be peace
رَضِيَ اللهُ عَنْهُ	Radhiyallahu 'anhu	May Allah be pleased with him
رَضِيَ اللهُ عَنْها	Radhiyallahu 'anha	May Allah be pleased with her
رَضِيَ اللهُ عَنْهُمْ	Radhiyallahu 'aanhum	May Allah be pleased with them

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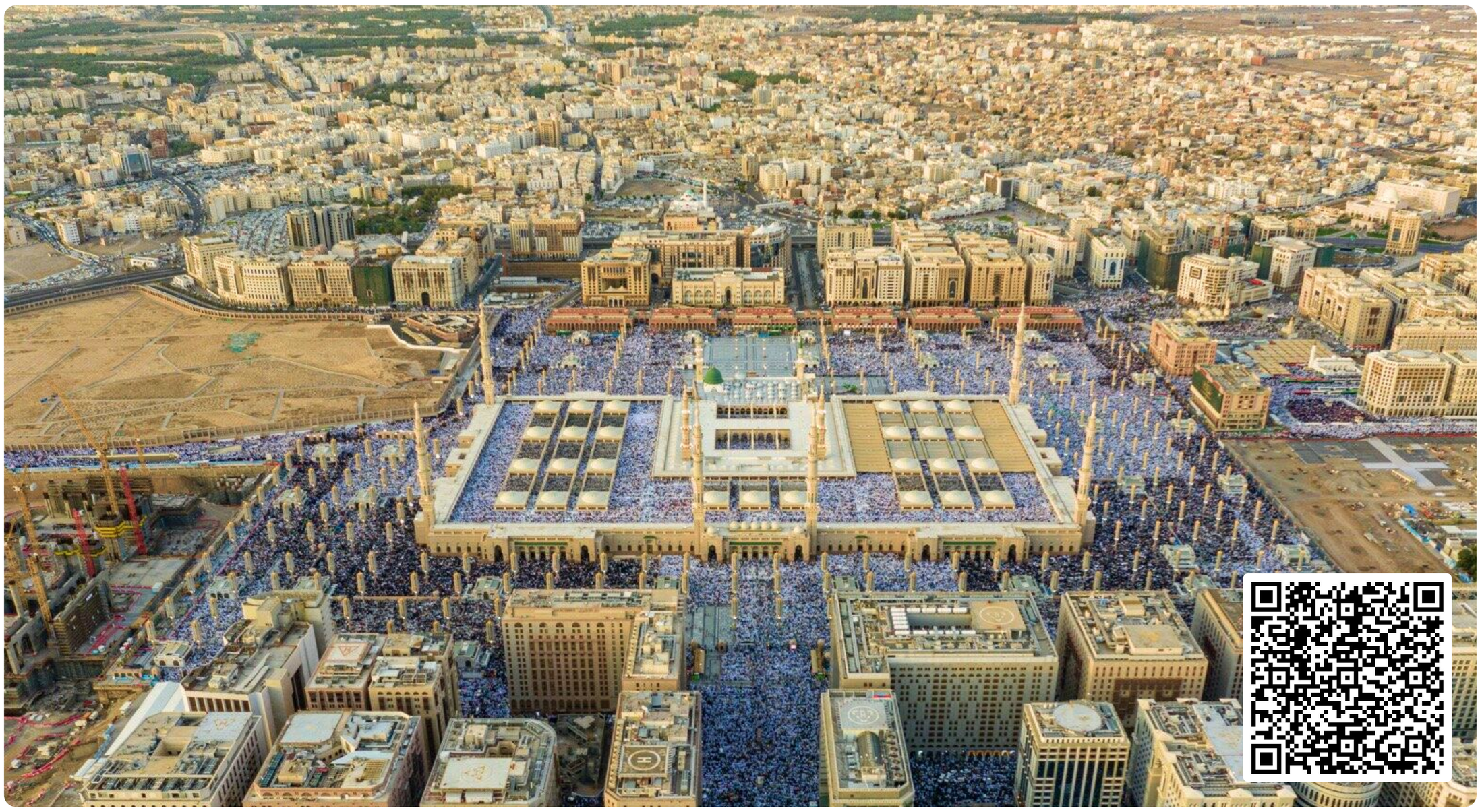
The City of Madinah

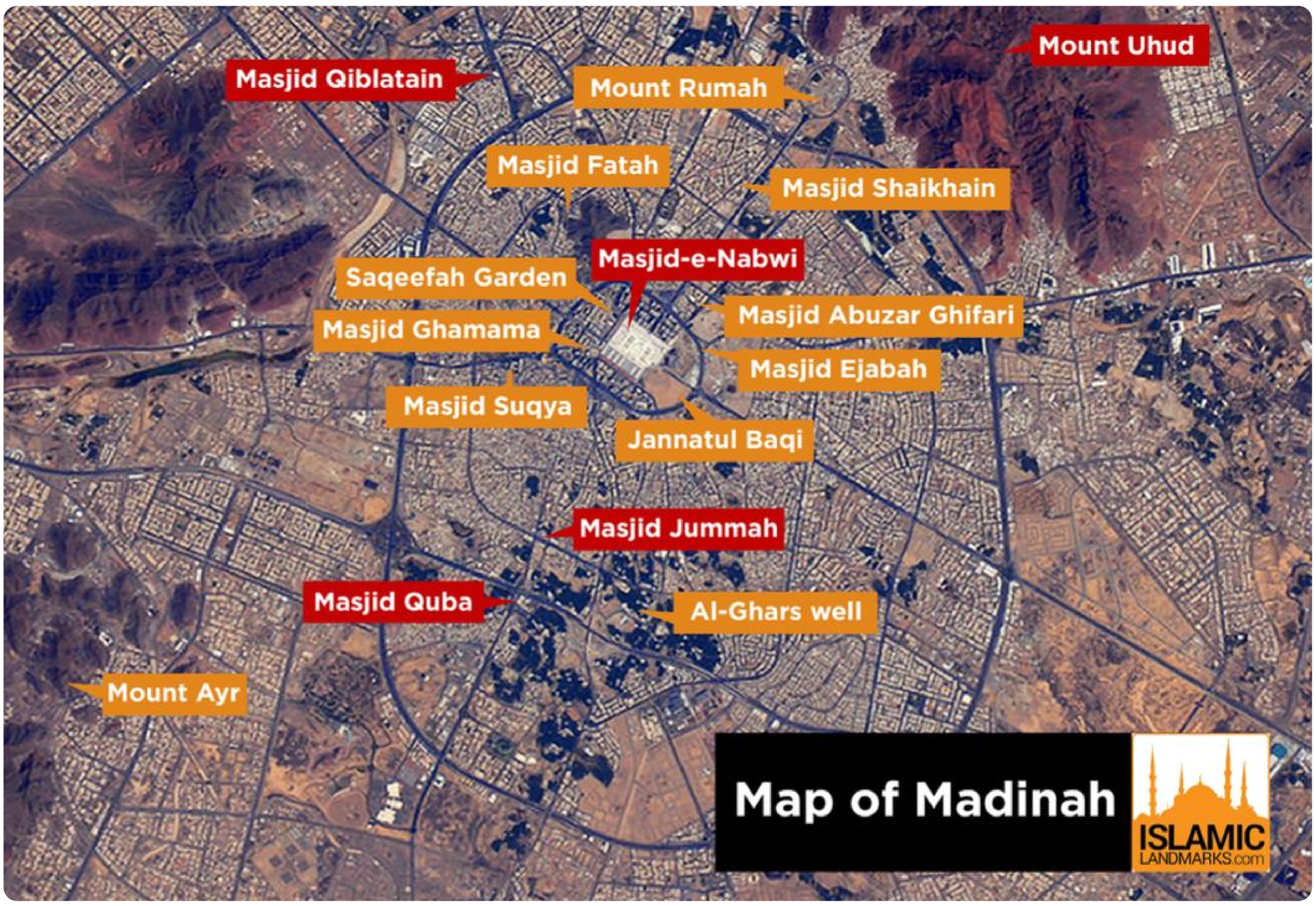


Madinah Munawarrah, translated as 'The Enlightened City' ranks as the second most holiest place in Islam after Makkah. It is the city that gave refuge to the Prophet Muhammad (ﷺ) and the early Muslims upon their migration from Makkah and where lies the burial place of the Prophet (ﷺ).

- The city of Madinah was originally known as Yathrib, an oasis city dating as far back as the 6th century BCE. During the war between the Jews and Romans in the third century CE, many Jews fled Jerusalem and migrated to their ancestral place of Yathrib (present Madinah). Nero sent a massive Roman force under Petra Lenidas to Madinah to massacre the Jews in 213 CaE. A community survived and by the time the Prophet (ﷺ) had migrated there was a large Jewish presence around the city.
- The Jews were eagerly waiting for the arrival of a prophet who, according to their scriptures, would appear in Madinah. They used to taunt the local Arabs that when he did arrive, according to their prophesies, the Jews would destroy the pagans as the ancient people of Aad and Thamud had been destroyed for their idolatry. However, when they realized that the final prophet was chosen among the Arabs rather than from the Jews their pride got the better of them and they rejected him even though as the Quran mentions (in 2:146) they recognized him as they recognize their sons. In spite of this, there were some Jews who embraced Islam, most notably Hussain bin Salam, one of their most learned Rabbis. The Prophet (ﷺ) changed his name to Abdullah bin Salam.
- The city of Madinah was not unfamiliar to the Prophet (ﷺ) when he emigrated. His father Abdullah was buried there and when he was six years old he had travelled there with his mother Aminah and their devoted slave girl Barakah (later to be known as Umme Ayman). In later life he recounted how he had learned to swim in a pool which belonged to his kinsmen with whom they had stayed, and how the boys taught him to fly a kite. However, not long after they had set out for the return journey his mother fell very ill, and died a few days later at Abwa, not far from Yathrib where she was buried. Barakah did what she could to console the boy, now doubly an orphan and brought him back to Makkah.

- About a year before the migration, the Prophet (ﷺ) had dispatched Mus'ab bin Umair (رَضِيَ اللهُ عَنْهُ) on a mission to propagate Islam (Tableegh) to the people of Madinah. Many of the Ansar became Muslims at his hands.
- Madinah is 210 miles (340 km) north of Makkah. At the time of the Prophet (ﷺ) it was approximately the size of the present masjid and the surrounding white tiled area.
- Narrated Anas (رَضِيَ اللهُ عَنْهُ) : "Whenever the Prophet (ﷺ) returned from a journey and observed the walls of Madinah, he would make his mount go fast, and if he was on an animal he would make it gallop because of his love for Madinah" [Bukhari].
- The Prophet (ﷺ) said "For the believer, Madinah is the best place. If only they could understand it's virtue fully, they would never leave it, and whoever departs from Madinah, having become disenchanted with it, Allah will send someone better to replace him. And whoever bears patiently the ordeals of Madinah, for him shall I be an intercessor (or witness) on the Day of Qiyamah" [Muslim].
- It is narrated by Aisha (رَضِيَ اللهُ عَنْهَا) that when they came to Madinah, it was an unhealthy, unpleasant place. Abu Bakr (رَضِيَ اللهُ عَنْهُ) fell sick and Bilal (رَضِيَ اللهُ عَنْهُ) also fell sick; and when Allah's Messenger (ﷺ) saw the illness of his Companions he said: "O Allah, make Madinah as beloved to us as you made Makkah beloved or more than that; make it conducive to health, and bless us in its sa' and mudd' (two standards of weight and measurement) and transfer its fever to Juhfa." [Bukhari]
- It is stated in another hadith: "There will be no town which Ad-Dajjal (the anti-Christ) will not enter except Makkah and Madinah, and there will be no entrance (road) but the angels will be standing in rows guarding it against him, and then Madinah will shake with its inhabitants thrice and Allah will expel all the nonbelievers and the hypocrites from it." [Bukhari]
- Narrated Abu Huraira (رَضِيَ اللهُ عَنْهُ) that the Prophet (ﷺ) said, "Verily, Belief returns and goes back to Madinah as a snake returns and goes back to its hole (when in danger)." [Bukhari]

Map of Madinah with major places highlighted:



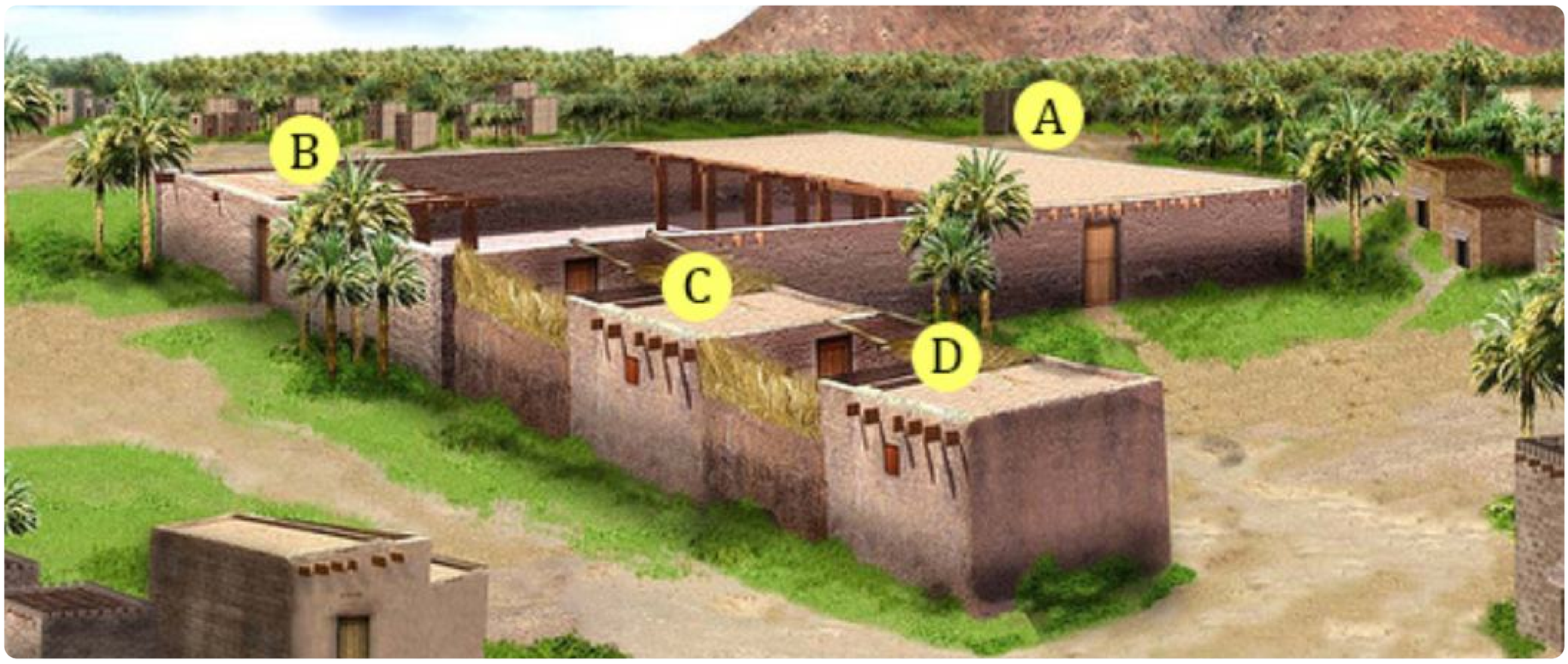
Masjid-e-Nabwi

Masjid-e-Nabwi is the masjid (mosque) established by the Prophet Muhammad (ﷺ) upon his migration to Madinah. It is the second most revered masjid in Islam and the second largest in the world, after Masjid al-Haram in Makkah.

- When the Prophet (ﷺ) migrated to Madinah (then called Yathrib), the chiefs of the city and his immediate followers rode around his camel in their best clothes and in glittering armour. Everyone was hoping he would stop by their house. The Prophet (ﷺ) would answer everyone politely and kindly, "[This camel] is commanded by Allah; wherever it stops, that will be my home." The camel moved on with slackened reins, reaching the site of the present masjid and knelt down. The Prophet (ﷺ) alighted and said, "This is the home" and inquired as to who owned the land. The land contained a few date trees, graves of polytheists, a resting spot for herds of cattle and was owned by two orphan brothers, Sahl and Suhail.The Prophet (ﷺ) purchased the land, had the trees cleared and the polytheists graves dug up.
- He then gave orders that his newly acquired courtyard should be made into a masjid and work began immediately. Most of the building was done by bricks made of stones and kneaded clay but in the middle of the northern wall (which faced the original Qiblah in Jerusalem), stones were put on either side of the prayer niche. The palm trees in the courtyard were cut down and their trunks were used as pillars to support the roof of palm branches, but the greater part of the courtyard was left open. Small stones were laid on the floor to prevent it from becoming too muddy if it rained. At the rear of the masjid, the Prophet (ﷺ) built a shaded area called as-Suffah in which the poor companions would spend the night. Two small huts (hujrah) were also constructed on the eastern side of the masjid to accommodate his two wives at the time, Aisha and Sauda (رَضِيَ اللهُ عَنْهُمَا).

- The Prophet (ﷺ) gave the Muslims of Madinah the title of 'Ansar' which means Helpers, whereas the Muslims of Quraysh and other tribes who had left their homes and emigrated to the oasis he called 'Muhajirun', meaning Emigrants. All took part in the work, including the Prophet (ﷺ) himself, and as they worked they chanted two verses which one of them had made up for the occasion: "O Allah, no good is but the good of the Hereafter, So help the Helpers and the Emigrants." And sometimes they chanted: "No life there is but the life of the Hereafter. Mercy, O Allah, on Emigrants and Helpers."
- The masjid was built twice during the lifetime of the Prophet (ﷺ). The first time was shortly after he had made the Hijra to Madinah in 622 CE, with the size of the masjid being approximately 35 x 30 meters and the height 2.5 meters. It was rebuilt seven years later after the Fatah (opening) of Khaibar. The increasing number of Muslims by then necessitated an increase in the area of the mosque to accommodate more worshippers. Usman (رَضِىَ اللهُ عَنْهُ) paid for the land to accommodate the extension which made the masjid approximately 50 x 50 meters. The height was also increased to 3.5 meters.
- When the revelation came down to change the Qibla to Makkah in 624 CE, the whole masjid was re- orientated to the south.
- The masjid also served as a religious school, community center, court and also as a confinement for prisoners.
- Anas (رَضِىَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) said: "Whoever performs forty salah in my masjid, not missing one salah in the masjid, for him is granted exemption from the fire of Hell, and exemption from punishment and he shall remain free of hypocrisy." [Ahmad]
- Abu Hurairah (رَضِىَ اللهُ عَنْهُ) narrated that the Prophet (ﷺ) said: "One salah offered in my masjid is superior to one thousand salahs offered in other masjids except Masjid al-Haram (in Makkah)." [Bukhari]

Masjid-e-Nabwi when it was first built by the Prophet Muhammad (ﷺ)



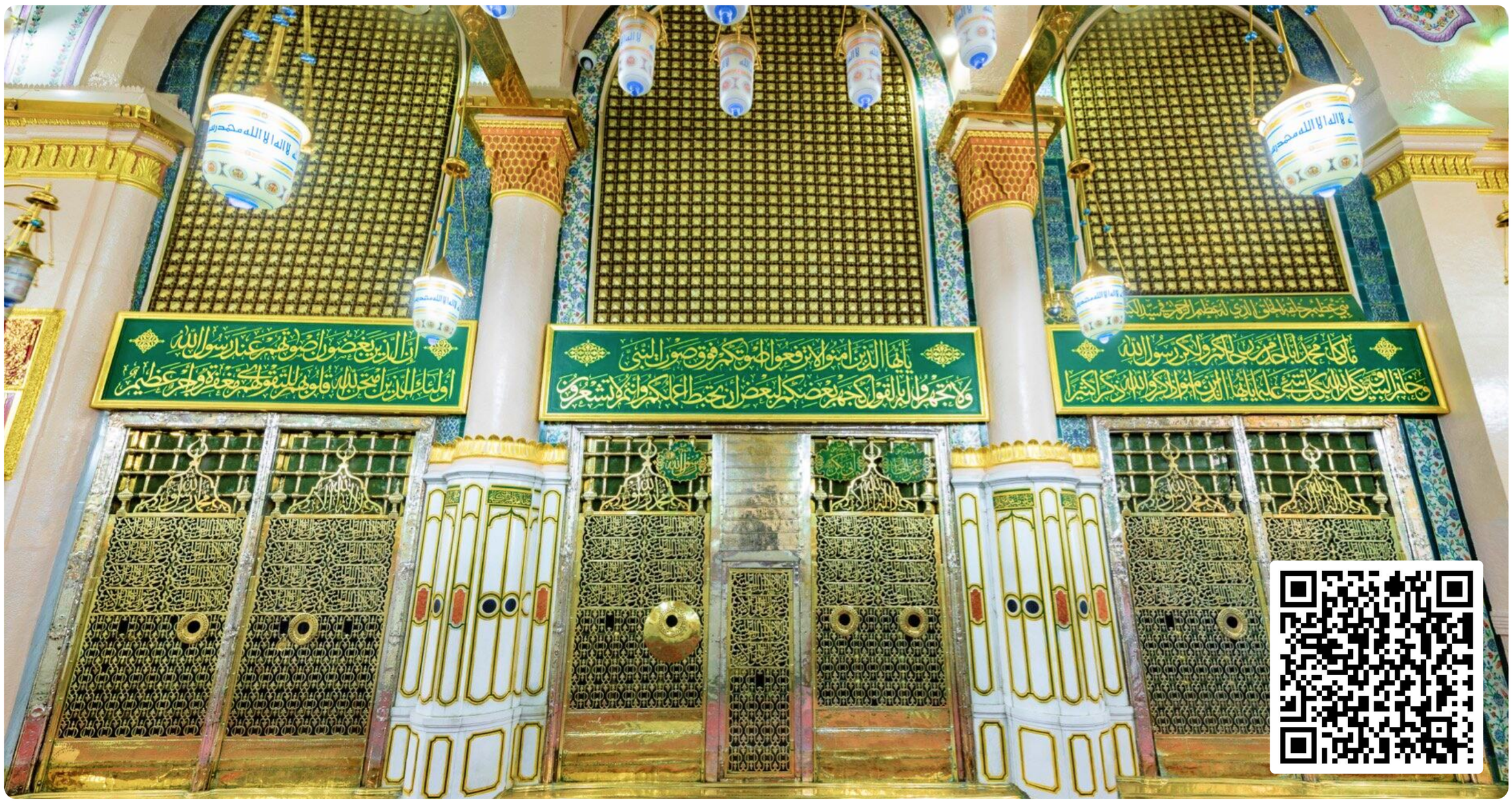
A The front of Masjid-e-Nabwi

B Ashab us-suffah area

C House of Aisha (r.a)

D House of Sauda (r.a)

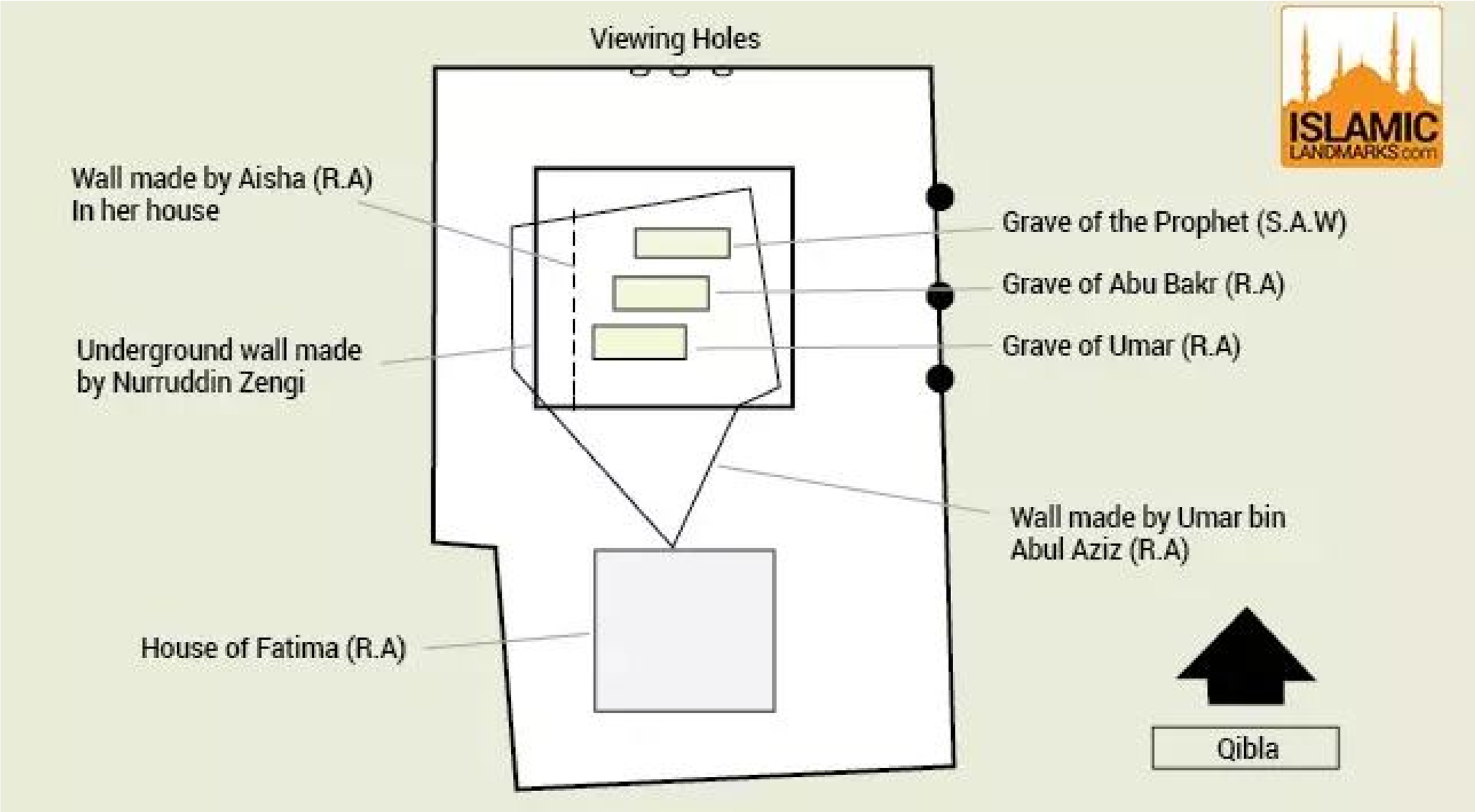
Rawdah Mubarak (Sacred chamber)



This gold grill is the front part of the Rawdah Mubarak, the Sacred Chamber in which the Prophet Muhammad (ﷺ) passed away and where he is buried. It also houses the graves of the first two Caliphs of Islam, Abu Bakr and Umar (رَضِيَ اللهُ عَنْهُمَا). There is a spot for a fourth grave where Prophet Isa (عَلَيْهِ السَّلامُ) [Jesus] will eventually be buried.

- With regards visiting Madinah and performing the Ziyarah (visiting the grave of the Holy Prophet (ﷺ), the Prophet (ﷺ) said: "Whoever visits me after my death is like he who had visited me during my life." [Tabraani] "Whoever performs his Hajj in Makkah, then comes to Madinah with the sole aim of visiting me in my Masjid, for him shall be written (the rewards of) two accepted Hajj." [Daylami] "When a person stands at my grave reciting blessings on me, I hear it; and whoever calls for blessings on me in any other place, his every need in this world and in the hereafter is fulfilled and on the day of Qiyamah I shall be his witness and intercessor." [Bayhaqi]
- The viewing holes above are aligned to the faces of the inhabitants of the graves. The largest hole on the left directly faces the noble face of the Prophet Muhammad (ﷺ). The one in the middle is aligned to the face of Abu Bakr (رَضِيَ اللهُ عَنْهُ) and likewise the one on the right is aligned to the face of Umar (رَضِيَ اللهُ عَنْهُ).
- The Prophet (ﷺ) was buried in the house of Aisha (رَضِيَ اللهُ عَنْهَا) in whose house he was staying at the time of his death. The wives of the Prophet (ﷺ) lived in small, simple huts adjacent to the masjid. Each hut consisted of a room which was approximately 5m x 4m with a small backyard and were made of unbaked bricks of mud with branches of palm tree as a roof covering.
- On the left side of the hut of Aisha (رَضِيَ اللهُ عَنْهَا) was the hut of Sauda (رَضِيَ اللهُ عَنْهَا), the second wife of the Prophet (ﷺ). The hut of Hafsa (رَضِيَ اللهُ عَنْهَا), another wife of the Prophet (ﷺ) and the daughter of Umar (رَضِيَ اللهُ عَنْهُ) was on the opposite side. There used to be a very narrow street walk through. Aisha (رَضِيَ اللهُ عَنْهَا) and Hafsa (رَضِيَ اللهُ عَنْهَا) used to converse with each other while sitting in their own huts. Part of the hut of Hafsa (رَضِيَ اللهُ عَنْهَا) was located inside the present Sacred Chamber and part of it is where visitors stand for salutation to the Prophet (ﷺ).

Plan view of the Rawdah Mubarak and grilled area:



- In 91 AH Umar bin Abdul Aziz (Allah show mercy on him) built five cornered walls so that nobody may enter inside the Sacred Chamber. After several plots were uncovered to steal the body of the Prophet (ﷺ) by digging underneath the graves, the Sultan Nurruddin Zengi had a trench built around the chamber which was filled with molten lead.

Death and burial of the Prophet (ﷺ):

- In Muharram 11 AH the Prophet (ﷺ) developed a temperature which kept getting higher and he became increasingly ill day by day. He sought permission from his wives to stay in the room of Aisha (رَضِيَ اللهُ عَنْهَا) which they readily acceded to. On Monday, 12 Rabi al-Awwal, he came entered Masjid-e- Nabwi. Abu Bakr (رَضِيَ اللهُ عَنْهُ) was leading the salah and moved backwards but the Prophet (ﷺ) motioned him to complete the prayer.
- Among the last advice the Prophet (ﷺ) gave out was the importance of prayer and the just treatment of slaves and servants. In closing he said: “I leave with you two things. As long as you hold them tightly, you will never go astray; they are the Holy Quran and my sunnah.”
- The Prophet (ﷺ) grew weaker and eventually passed away on the afternoon of Monday, 12 Rabiul- Awwal, 11 AH (633 CE).
- The companions offered funeral prayers individually, without an Imam. The people said: “Bury him near the pulpit.” Others said, “Bury him in Baqi”. Then Abu Bakr (رَضِيَ اللهُ عَنْهُ) came and said, “I heard Prophet ofAllah (ﷻ) saying, ‘A Prophet was never buried except at the place where he died’.” Thus, a grave was dug under the bed in the room and whilst they were bathing him they intended to remove his shirt and a voice was heard, “Do not remove the shirt.” He was then bathed with his shirt. [Muwatta Malik]

Rawdah Mubarak (Sacred chamber)

- Caliph Abu Bakr (رَضِىَ اللهُ عَنْهُ) left a will with his daughter Aisha (رَضِىَ اللهُ عَنْهَا) to bury him by the side of the Prophet (ﷺ). He died in Jamad al-Ukhra in 13 AH at the age of 63, the same age as the Prophet (ﷺ) at the time of his death. During his fifteen days of illness Umar (رَضِىَ اللهُ عَنْهُ) led the salah. Abu Bakr (رَضِىَ اللهُ عَنْهُ) had been Caliph for around two and a half years.

Death and burial of Umar (رَضِىَ اللهُ عَنْهُ):

- Caliph Umar bin Al-Khattab (رَضِىَ اللهُ عَنْهُ) was stabbed by a Persian slave named Firoz (also known as Abu Lulu) who then committed suicide. Shortly before his death he said to his son, Abdullah: "Go to the mother of the believers, Aisha (رَضِىَ اللهُ عَنْهَا) and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my two companions." Aisha (رَضِىَ اللهُ عَنْهَا) said, "I had the idea of having this place for myself but today I will give preference to him over myself." When he returned he said: "She has allowed you (to be buried there)." On that Umar (رَضِىَ اللهُ عَنْهُ) said: "Nothing was more important to me than to be buried in that (sacred) place." He died on Muharram 1, 24 AH, his tenure as Caliph lasted ten and a half years. Suhaib (رَضِىَ اللهُ عَنْهُ) led his funeral prayer. After the burial of Umar (رَضِىَ اللهُ عَنْهُ) in the Sacred Chamber, Aisha (رَضِىَ اللهُ عَنْهَا) put a partition between the area occupied by the graves and the rest of the room as Umar (رَضِىَ اللهُ عَنْهُ) was not mahram to her.

House of Fatima (رَضِىَ اللهُ عَنْهَا)

This door, on the eastern side of the Rawdah Mubarak marks the place behind where the house of Ali (رَضِىَ اللهُ عَنْهُ) and his wife Fatima (رَضِىَ اللهُ عَنْهَا) was located. Fatima (رَضِىَ اللهُ عَنْهَا) was the youngest and most beloved daughter of the Prophet Muhammad (ﷺ).

- In the beginning, the house of Fatima (رَضِىَ اللهُ عَنْهَا) was at some distance from the houses of the wives of the Prophet (ﷺ). The Prophet (ﷺ) said to her, "Would that you were living near me." Fatima (رَضِىَ اللهُ عَنْهَا) replied, "Harithah's house is close by. If you ask a house swap with him, he will very gladly do it." The Prophet (ﷺ) responded, "He has already exchange once on my request, I feel shy to request him again."
- Harithah (رَضِىَ اللهُ عَنْهُ) somehow came to know that the Prophet (ﷺ) desired that Fatima (رَضِىَ اللهُ عَنْهَا) would live near him. He said, "O, Prophet of Allah! I have come to know that you wish Fatima to live near you. Here are my houses at your disposal. No other house is closer to yours than these. Fatimah can have her house exchanged with any of these. O, Prophet of Allah, what you accept from me is dearer to me than what you leave for me."The Prophet (ﷺ) accepted the offer, saying, "I know you are quite sincere in what you say" and give him his blessings.

Rare photo showing the area which was the house of Fatima (رَضِيَ اللهُ عَنْهَا) inside the Sacred Chamber

Riadhul Jannah and Mehrab

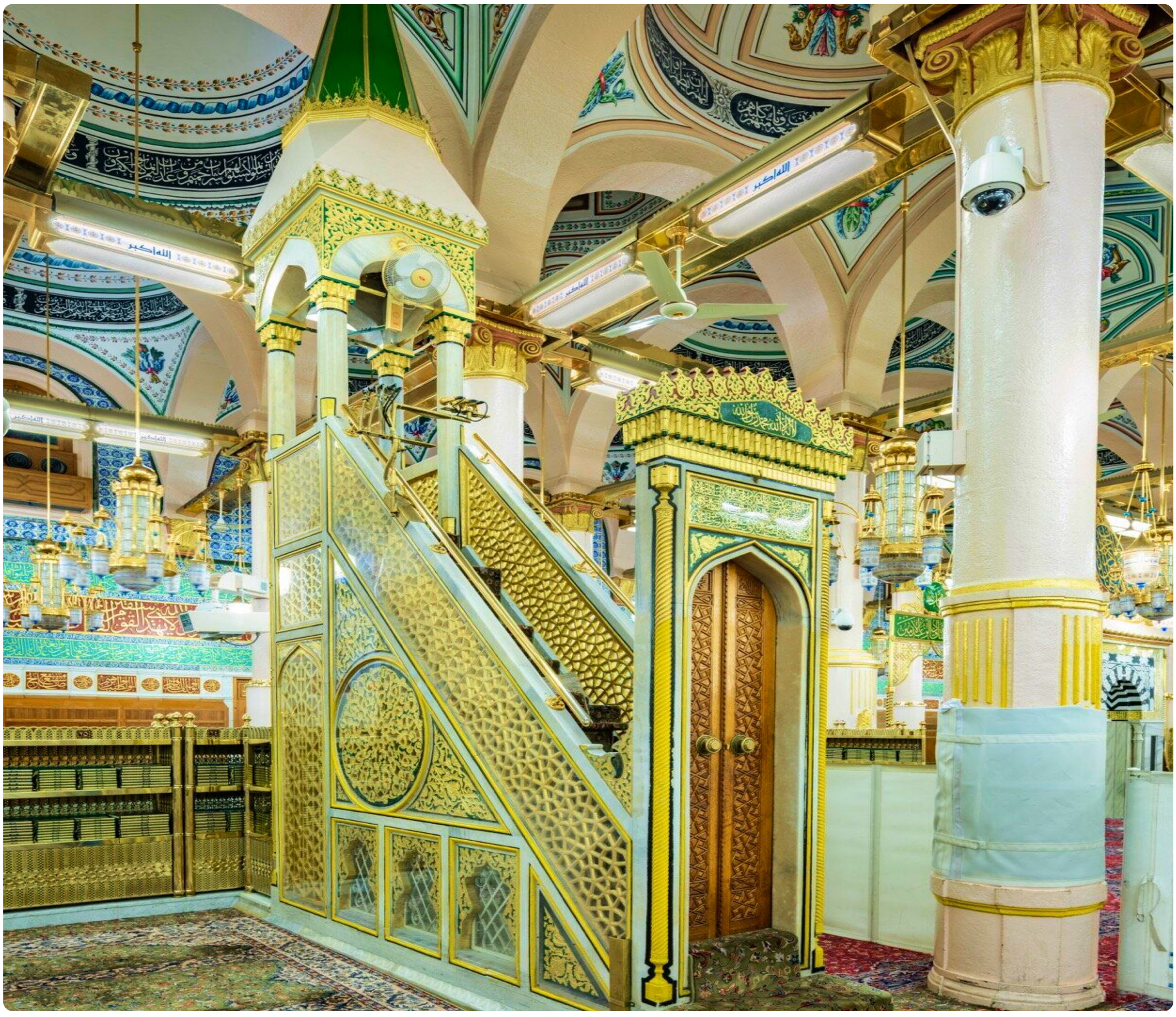
The area between the Sacred Chamber and the Pulpit (Mimbar) is known as the Riadhul Jannah i.e. Garden of Paradise. This space is presently distinguished by a green carpet and is also commonly referred to as 'Rawdah'.

- Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (ﷺ) said: “Between my house and my pulpit lies a garden from the gardens of Paradise, and my pulpit is upon my fountain (Al-Kauthar).” [Bukhari]
- Scholars have interpreted the above narration as follows: The Garden is parallel to a garden above it in Paradise. Or it is in reality a garden of paradise, which will be returned to paradise in the hereafter. Or it is like the gardens of paradise, because the peace and tranquility which is experienced in it when engaged in the remembrance of Allah resembles that of paradise. [Akhbar Madina tur Rasool, Ibn Najjar]
- The original size Is approximately 22 meters in length and 15 meters in width, part of it is in the Sacred Chamber of the Prophet (ﷺ).

Mehrab (Prayer niche):

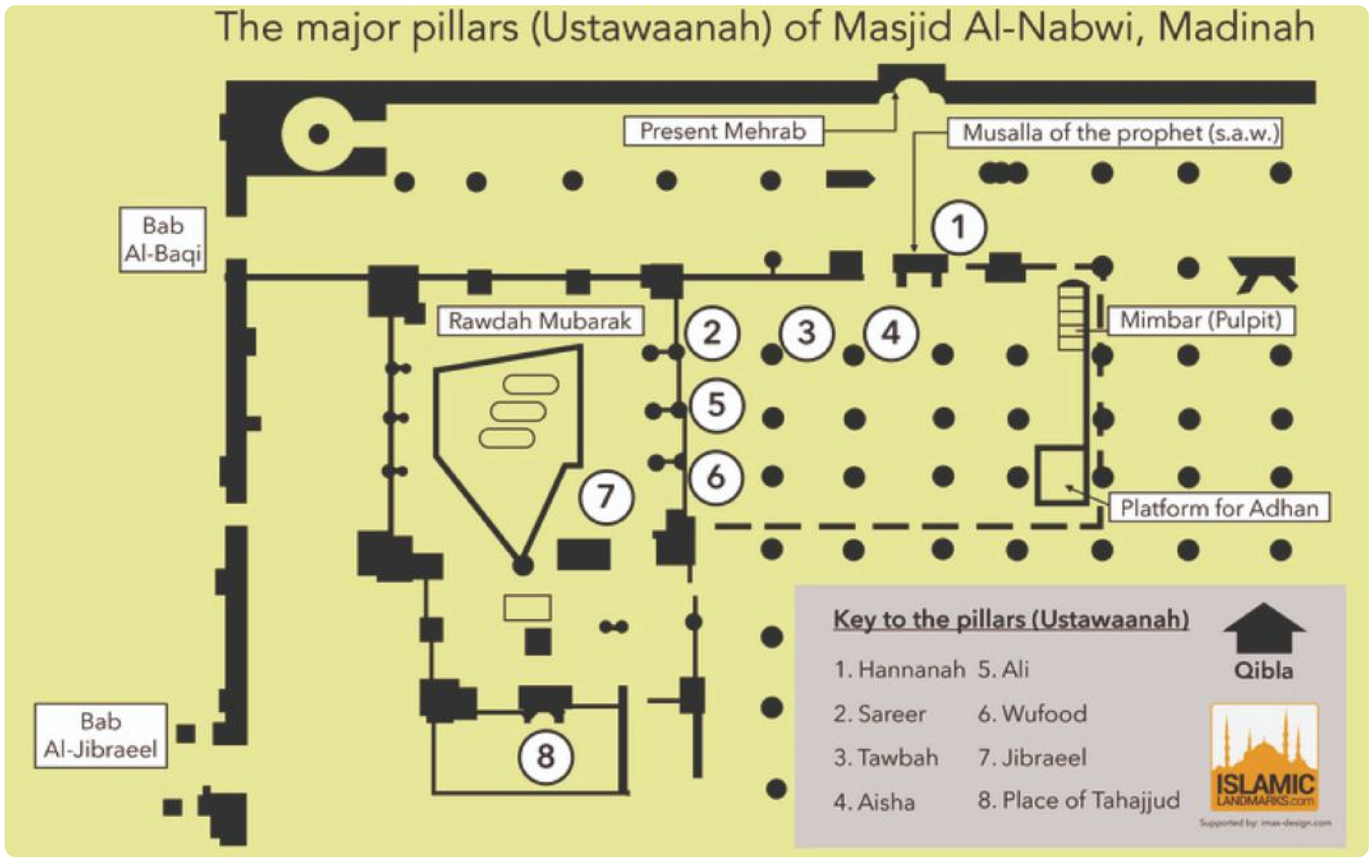
- The Prophet (ﷺ) prayed for about 16 months facing towards Al-Quds in Jerusalem on his arrival in Madinah. If one was to walk away from the ‘Aisha column’, leaving it towards your back, the fifth column will be in line with the door marked as Bab-e-Jibraeel. This fifth column was the approximate praying spot of the Prophet (ﷺ) for the above period. It was near to the extreme north boundary of the original mosque.
- After the change in Qibla, the Prophet (ﷺ) offered salah near Aisha’s column for a short period while facing towards the Ka’bah. Later he started leading salah at the spot where the Mehrab Nabwi is nowadays. Note that there was no mehrab at this spot during the period of the Prophet (ﷺ) and the four Caliphs.
- In 91 AH, Umar bin Abdul Aziz (Allah show mercy on him) made a praying niche in the form of a mehrab. Since then it is called Mehrab Nabwi. If you were to stand in the mehrab for offering salah, your place of sajda will be where Prophet’s (ﷺ) feet used to be. The Prophet’s (ﷺ) place of sajda is intentionally covered by the thick wall of the mehrab.

Mimbar (pulpit):



- The Prophet (ﷺ) used to lean against the trunk of a palm tree while delivering a sermon. The Ansar humbly suggested to him, “If you approve, we can make a pulpit for you.” The Prophet (ﷺ) approved it and a pulpit was made. Prophet Muhammad (ﷺ) sat on this pulpit to make an address. When the Prophet (ﷺ) started using the new pulpit, the old tree yearned for him like a camel missing its calf. The Prophet (ﷺ) hugged the trunk until it had calmed down and then ordered that a ditch be dug and the trunk buried decently into it.
- The Prophet (ﷺ) used to stand on the third rung while delivering his sermons. When Abu Bakr (رَضِيَ اللهُ عَنْهُ) became caliph, he stood on the second rung and Umar bin Khattab (رَضِيَ اللهُ عَنْهُ) stood on the first. Caliph Uthman bin Affan (رَضِيَ اللهُ عَنْهُ) did as Umar (رَضِيَ اللهُ عَنْهُ) had done for six years before he returned to the old position of the Prophet. Amir Muawiyyah (رَضِيَ اللهُ عَنْهُ) made a pulpit consisting of nine rungs. The leaders started sitting on the seventh rung. The pulpit has since been kept in this form and the Khateeb has been sitting on the seventh rung since that time.
- The pulpit has been replaced on many occasions throughout the centuries. The present pulpit was put up by Sultan Murad in 998 AH.

Major pillars of Masjid-e-Nabwi



1. Ustuwaanah Hannanah (the weeping pillar):

- This is also called the Ustuwaanah Mukhallaq. This is the most blessed of the pillars for this was the Prophet's (ﷺ) place of salah. On this spot there once used to grow a date palm tree. Before the advent of the mimbar, the Prophet (ﷺ) used to lean on it while delivering the khutbah (sermon). When the mimbar was made the Prophet (ﷺ) used it for the khutbah. It so happened when the change took place, such a bitter sound of weeping was heard from the tree that the whole masjid echoed; and those in the masjid started weeping. The Prophet (ﷺ) then said: "The tree cries because the zikr of Allah was near it, and now that the mimbar is built it has been deprived of this zikr in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of Qiyamah." Afterwards the tree dried up and was buried.

2. Ustuwaanah Sareer:

- 'Sareer' means sleeping place. It is reported that the Prophet (ﷺ) used to make i'tikaaf (seclusion) here also, and used to sleep here while in i'tikaaf. A platform of wood used to be put here for him to sleep on.

3. Ustuwaanah Tawbah (Forgiveness):

- Also known as Ustuwaanah Abu Lubabah. Abu Lubabah (رَضِىَ اللهُ عَنْهُ) was one of the famous Sahaba. Before Islam, he had much dealings with the Jews of Banu Quraizah. When they acted treacherously during the Battle of the Trench and were taken captive he told them that they were to be killed by making a sign across his throat. After having done that he become so grieved at this indiscretion that he could not rest.
- He entered the masjid at this spot where a date-tree used to stand. He bound himself to the trunk saying: "As long as my repentance is not accepted by Allah, I shall not untie myself from here. And the Prophet (ﷺ) himself must undo my bonds." When the Prophet (ﷺ) heard this he said: "If he had come to me I would have begged forgiveness on his behalf. Now he had acted on his own initiative, I cannot untie him until his repentance has been accepted."
- For many days he remained tied there, except for salah and the call of nature. At such times his wife and daughter used to untie him and then again tied him to the tree. He remained without food and drink as a result of which his sight and hearing were affected. Then after a few days one morning while the Prophet (ﷺ) was in tahajjud prayer in the house of Umme Salamah (رَضِىَ اللهُ عَنْهَا), he received the good news that his tawbah had been accepted. The Sahabah (رَضِىَ اللهُ عَنْهُ) conveyed the news to him, and wanted to untie him but he refused, saying: "As long as the Prophet (ﷺ) does not untie me with his blessed hands, I shall not allow anyone else to do so." When the Prophet (ﷺ) entered for Fajr salah he untied him.

4. Ustuwaanah Aisha (رَضِىَ اللهُ عَنْهَا):

- The Prophet (ﷺ) used to say his prayers here and afterwards moved to the place at Ustuwaanah Hannanah. It is also called the Ustuwaanah Qu'rah. The reason for this is that Aisha (رَضِىَ اللهُ عَنْهَا) reports that the Prophet (ﷺ) said: "In this masjid is one such spot that if people knew the true blessed nature thereof, they would flock towards it in such in a manner to pray there they would have to cast
such lots."
- People asked her to point out the exact spot which she refused to do. Later on, at the persistence of Abdullah bin Zubair (رَضِىَ اللهُ عَنْهُ) she pointed to this spot. Hence it is called Ustuwaanah Aisha, because the Hadith is reported by her and the exact spot was shown by her. It is a fact that Abu Bakr and Umar (رَضِىَ اللهُ عَنْهُ) very often used to pray here.

5. Ustuwaanah Ali (رَضِىَ اللهُ عَنْهُ):

- Also known as Ustuwaanah Mah'ras or Hars. 'Hars' means to watch or protect. This used to be the place where some of the Sahaba (رَضِىَ اللهُ عَنْهُ) used to sit when keeping watch or acting as gatekeepers. Ali (رَضِىَ اللهُ عَنْهُ) used to be the one who mostly acted as such, for which it is often called Ustuwaanah Ali (رَضِىَ اللهُ عَنْهُ). When the Prophet (ﷺ) entered the masjid from the door of Aisha's (رَضِىَ اللهُ عَنْهَا) room, he passed this spot.

6. Ustuwaanah Wufood:

- ‘Wufood’ means delegations. Whenever deputations arrived to meet the Prophet (ﷺ) on behalf of their tribes, they were seated here and here he used to meet them, conversed with them and taught them Islam.

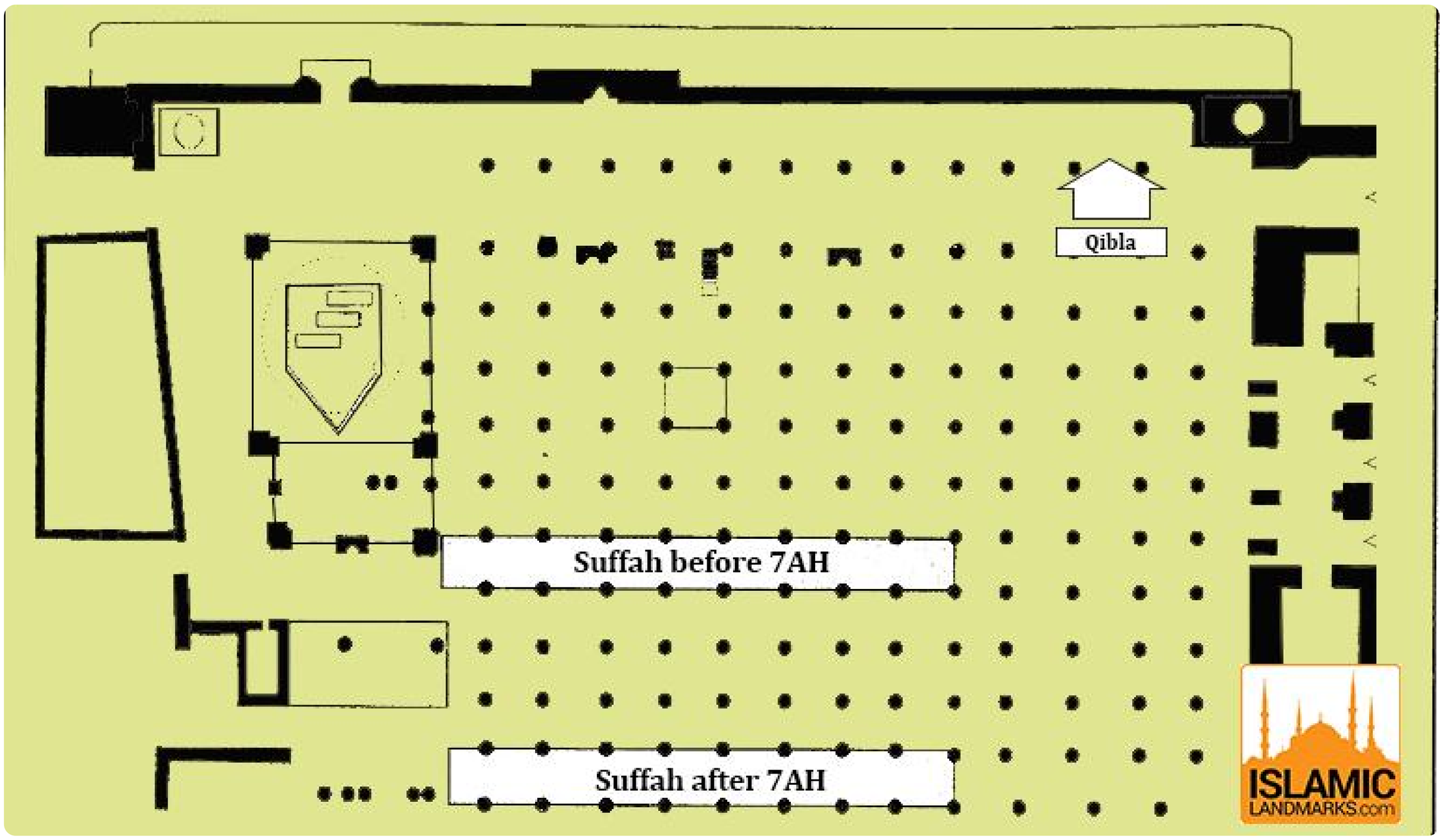
7. Ustuwaanah Jibraeel (عَلَيْهِ السَّلامُ):

- This was the usual place where Jibraeel (عَلَيْهِ السَّلامُ) used to enter to visit the Prophet (ﷺ). Today it cannot be seen as it lies inside the Sacred Chamber of the Prophet (ﷺ).

8. Ustuwaanah Tahajjud:

- It is reported that this was the spot where late at night a carpet was spread for the Prophet (ﷺ) to perform tahajjud prayer, after all the people had left.

Ashab us-Suffah platform



Madinah Munawarrah, translated as ‘The Enlightened City’ ranks as the second most holiest place in Islam after Makkah. It is the city that gave refuge to the Prophet (ﷺ) and the early Muslims upon their migration from Makkah and where lies the burial place of the Prophet (ﷺ).

- The Ashab us-Suffah were companions of the Prophet (ﷺ) who, along with the performance of religious duties, were mostly tradesmen or farmers. Some had, however, dedicated their lives exclusively for prayer and spiritual discipline in the close company of the Prophet (ﷺ). They neither had wives nor children, and if any were to get married, he would leave the group. Many of them would go to the jungle in the day to collect wood, which would then be sold for money to feed themselves and the other members of the 'suffah'.

- There currently exists a raised platform behind the platform where the Prophet (ﷺ) performed Tahajjud, it is on the right of those entering from Bab-e-Jibraeel. This platform is commonly mistaken to be the platform of the Ashab us-Suffah, it was actually built by the Turks for the service and custodial personnel of the masjid. This section sits outside the masjid in the time of the Prophet (ﷺ) so could not have been the suffah.

- The precise number of the Ashab us-Suffah is not known, but it is estimated that the suffah could hold up to three hundred people at any one time, and that roughly seventy people made up its' permanent residents. The initial inhabitants of the suffah were members who had migrated from Makkah and were without any accommodation.

- Some of the companions who at one time were members of the Ashab us-Suffah were:
  1: Abu Huraira (رَضِىَ اللهُ عَنْهُ) and Hanzalah bin Abi Amr (رَضِىَ اللهُ عَنْهُ)
  2: Abu Dhar al-Ghifari (رَضِىَ اللهُ عَنْهُ) and Huzaifah bin Yaman (رَضِىَ اللهُ عَنْهُ)
  3: Ka'ab ibn Malik (رَضِىَ اللهُ عَنْهُ) and Abdullah bin Mas'ood (رَضِىَ اللهُ عَنْهُ)
  4: Salman al-Farsi (رَضِىَ اللهُ عَنْهُ) and Bilal bin Rabah (رَضِىَ اللهُ عَنْهُ)

- The Ashab us-Suffah passed their lives in the service and company of the Prophet (ﷺ). In the morning they would listen to his words of wisdom and at night, after sleeping for a while, they would spend the rest of the time in prayer.

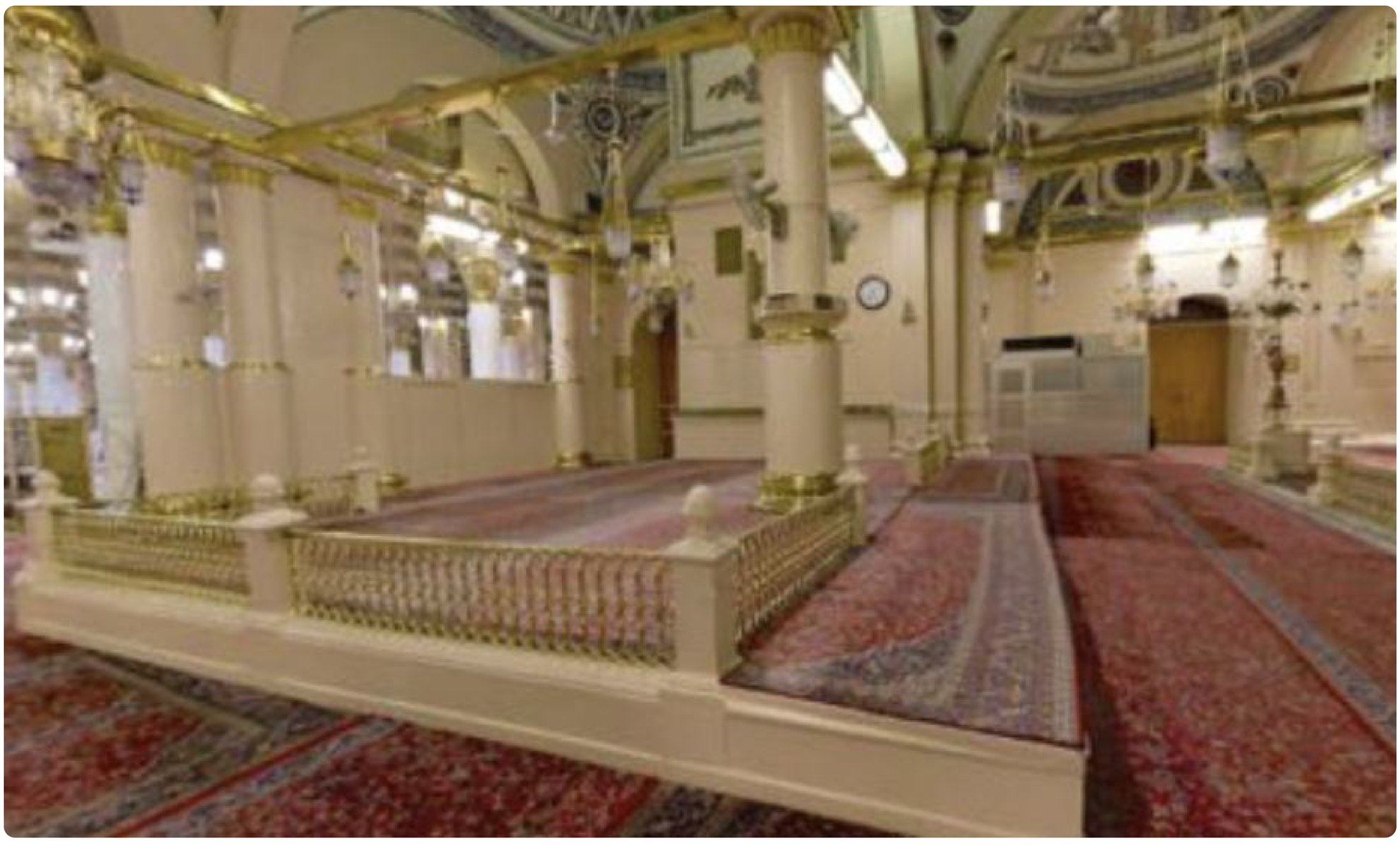
- Due to the time they spent in devotion and prayer in Masjid-e-Nabwi, many of the Ashab us-Suffah were very poor and unable to afford clothing. Abu Hurairah (رَضِىَ اللهُ عَنْهُ) said, "I saw seventy of Ashab-us- Suffah in such a condition that none of them had complete dress for himself. Each one of them had one sheet that he tied up with his neck. Some of them had their sheets reach near their ankles but others' sheets reached just below their knees. Each of them used to hold the partition of his sheet with his hand lest his body is exposed".

- Many of the companions went for two days in succession without food. When the Prophet (ﷺ) came into the masjid to lead the congregational prayers, they would fall down due to weakness. Food given in charity to the Prophet (ﷺ) was given to them, and when the Prophet (ﷺ) was offered food as a present, he would invite them to share it. Often, the Prophet (ﷺ) would ask one of his other companions to take some of the Ashab us-Suffah for supper, and to entertain them as best they could.

- Uqbah ibn-e-Amir (رَضِىَ اللهُ عَنْهُ) has said: "Rasulullah (ﷺ) came to us while we were sitting on the 'Suffah' and asked if any one of us would like to go to the market of 'Buthan' or 'Aqiq' and fetch from there two she-camels of the finest breed without committing any sin or severing a tie of kinship. We replied that everyone of us would love to do so. Rasulullah (ﷺ) then said that going to the masjid (mosque) and reciting or teaching two ayaat are more precious than two she-camels, three ayaat are more precious than three she-camels, and that similarly reciting or teaching of four 'ayat' is better than four she-camels and an equal number of camels." [Muslim]

View towards the mehrab from where the Ashab us-Suffah platform was located after 7AH:

This platform is commonly mistaken to be the Ashab us-Suffah platform. It was actually built by the Turks in 557 AH for security purposes:

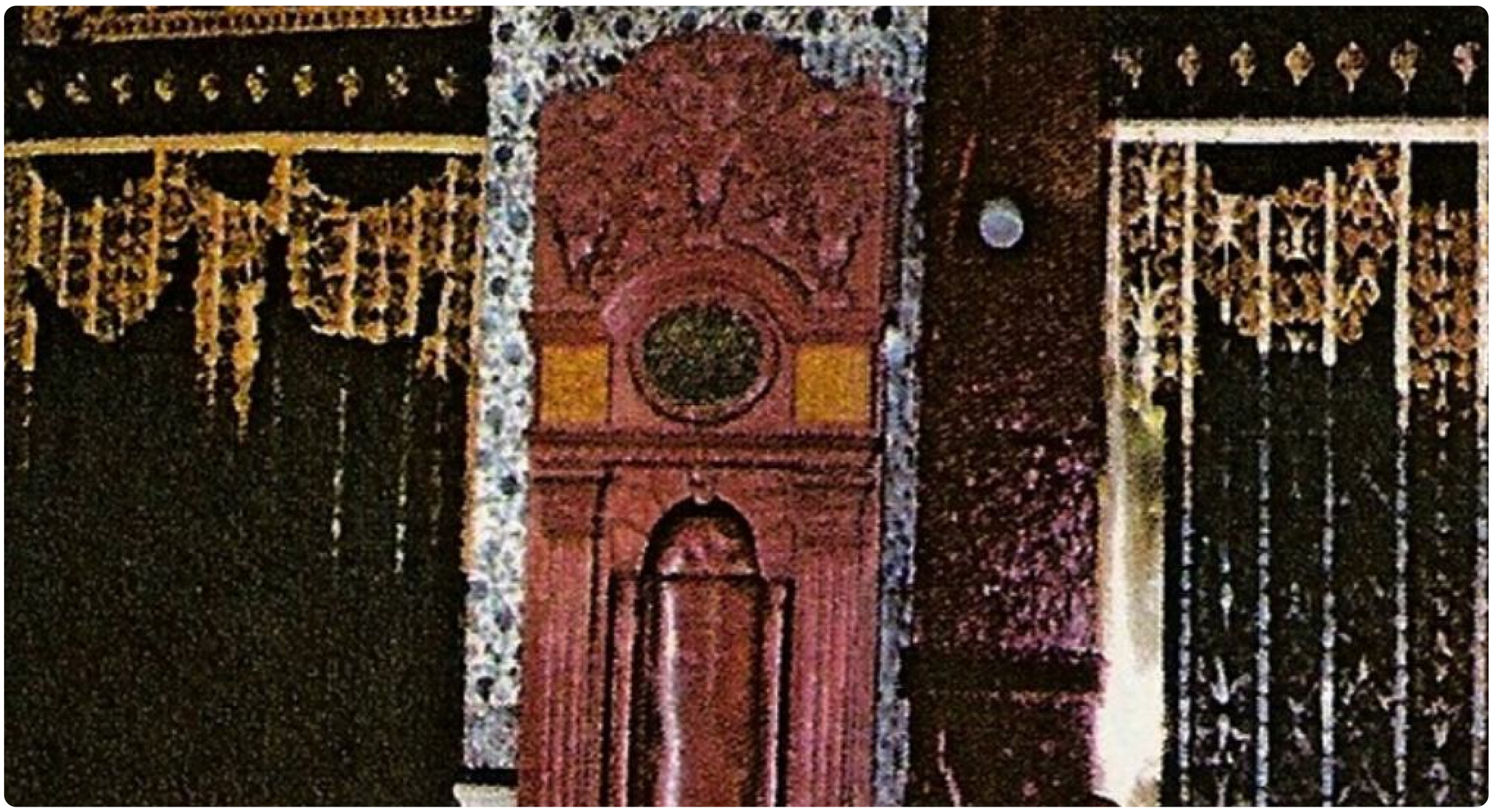


Mehrab-e-Tahajjud

This raised platform, behind the Rawdah Mubarak and in line with Bab-e-Jibraeel, is the approximate place where the Prophet (ﷺ) used to spread his prayer mat and perform the Tahajjud salah from time to time. Today it is covered by a bookcase.

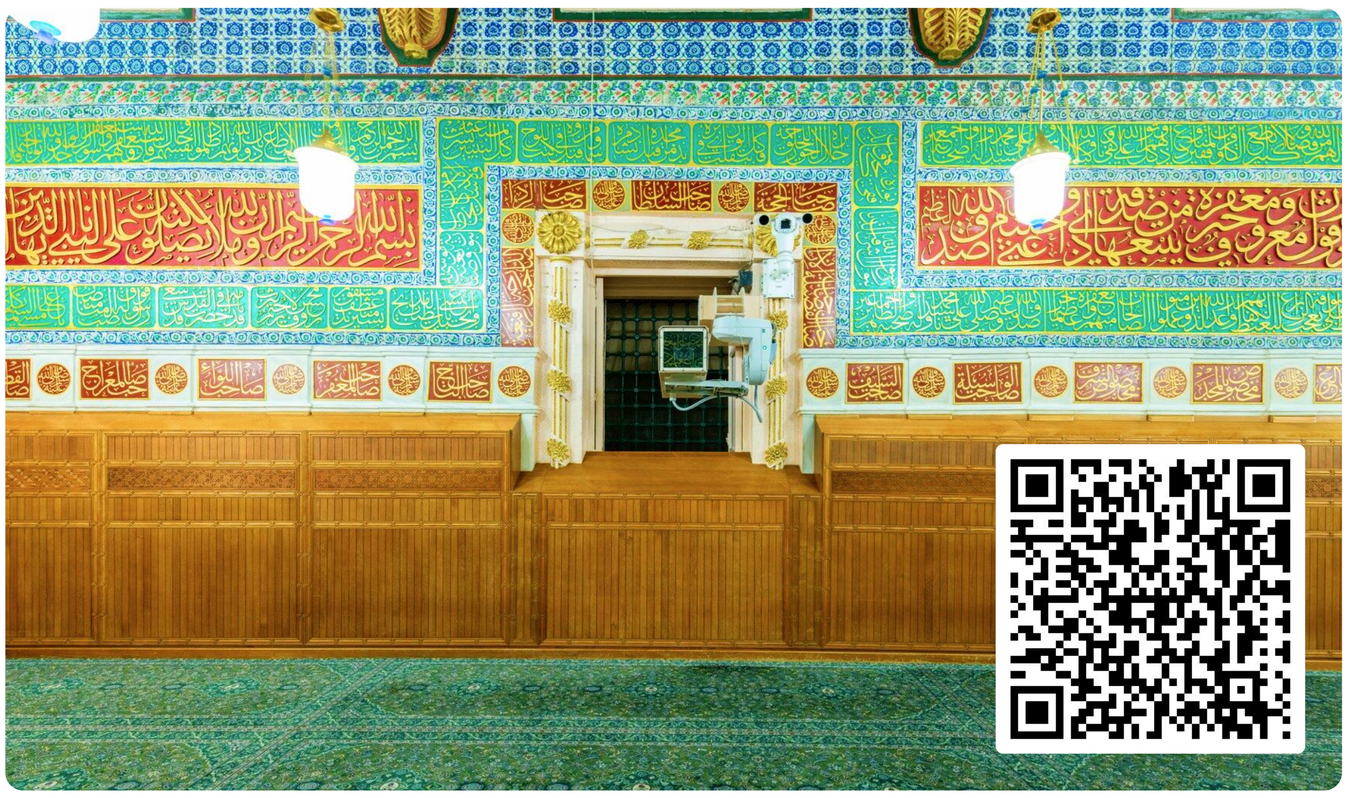
- Isa bin Abdullah (رَضِيَ اللهُ عَنْهُ) said, "When visitors used to depart at night, the Prophet (ﷺ) used to spread a mat behind Ali's (رَضِيَ اللهُ عَنْهُ) hut and used to offer voluntary salah there. One day one person saw him offering voluntary salah at this spot during the month of Ramadhan. This person also started offering voluntary salah at this spot. Another person happened to pass this way and he started his salah also. A third person followed these two persons. By and by a large number of people gathered there. When the Prophet (ﷺ) saw many people he wrapped up his praying mat and went away. When these people met Prophet (ﷺ) in the morning, they said, 'We were only trying to follow you in offering voluntary salah at night.' The Prophet (ﷺ) said, 'I was concerned about you very much. My concern was that Allah may make the offering of night salah during Ramadhan obligatory for you and you may fail to keep up with it'."

Historic photo of the prayer niche before it was covered up:



House of Abdullah bin Umar (رَضِیَ اللهُ عَنْهُ)

This window, in the Qibla wall directly opposite Rawdah Mubarak is where the door of the house of Abdullah bin Umar (رَضِیَ اللهُ عَنْهُ) was situated. He was the son of the second Caliph, Umar bin Khattab (رَضِیَ اللهُ عَنْهُ) and a prominent authority in hadith and law.



- Abdullah bin Umar (رَضِیَ اللهُ عَنْهُ) accepted Islam in his childhood with his father. He was very particular in following the sunnah of the Prophet (ﷺ), for example offering salah at every spot where he happened to see the Prophet (ﷺ) praying. He was eighty-four years old when he died in 73 AH.
- He was the second most prolific narrator of Hadith after Abu Hurairah (رَضِیَ اللهُ عَنْهُ) with more than 2,600. He would only relate a hadith if he was completely sure that he remembered every word of it. One of his contemporaries said, "Among the companions of the Prophet, no one was more cautious about adding to or subtracting from the hadith of the Prophet than Abdullah bin Umar."
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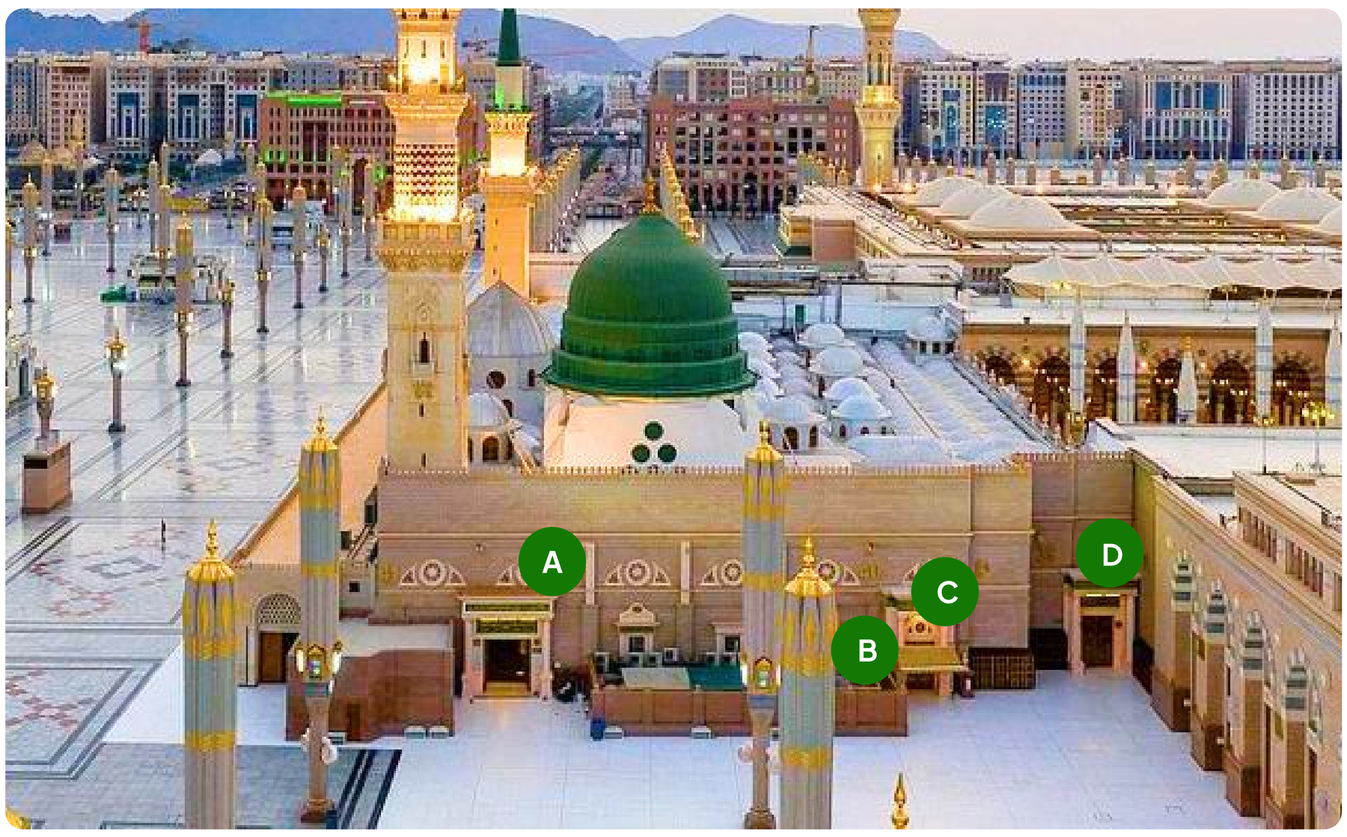
- His house was just east of the mehrab of Masjid-e-Nabwi. Bilal (رَضِیَ اللهُ عَنْهُ) used to call Adhan (the call to prayer) while standing on a pillar of this house. This was one of the houses on the south side of the Masjid-e-Nabwi whose doors opened into the masjid.
- It is described in Umdat-ul-Akhbar that when all the houses in the south side of Masjid-e-Nabwi were removed this house was treated differently. Walls of baked bricks enclosed the land of this house and a door was installed in one wall. It was written on top of this door 'The residence of the family of Umar (رَضِیَ اللهُ عَنْهُ)'. Beautiful flowers were planted inside these four walls. This garden was just in front of the Rawdah Mubarak (where the Prophet (ﷺ) is buried). The iron window in the visitors' gallery for salam is the site of the door of the house of the family of Umar (رَضِیَ اللهُ عَنْهُ). This door of this house went through several changes during the last fourteen hundred years.
- Note that there are two rows of pillars between the Mehrab Usman and Mehrab Nabawi. Caliph Mehdi bin Mansur Abbasi constructed a covered path from the southern wall of the masjid up to the first row of pillars during 165 AH. The family of Umar (رَضِیَ اللهُ عَنْهُ) stopped using the door of their house for entry into the masjid. As an alternative, an underground tunnel was dug to provide access to the masjid for the family of Umar (رَضِیَ اللهُ عَنْهُ). This tunnel opened where the second row of pillars is and the family of Umar (رَضِیَ اللهُ عَنْهُ) used this approach to enter the masjid. The iron window in the visitors' gallery, that still exists, replaced the door of their house.

Doors on eastern side

This is a view of the eastern wall of Masjid-e-Nabwi showing current prominent doors. Note that the position of the doors is not the same as at the time of the Prophet (ﷺ), they were moved eastward when the masjid was expanded.



A. Bab-e-Baqi (Door of Baqi):

- This door was installed in 1408 AH and is exactly opposite to Bab-e-Salam which is on the western side. This door is to facilitate the flow of people leaving the masjid after giving salutation to the Prophet (ﷺ) and his two companions.

B. Funeral place:

- The Prophet (ﷺ) used to lead Salat-ul-Janaza at this site and the Sahaba continued this tradition. Abu Saeed Khudri (رَضِیَ اللهُ عَنْهُ) says: “In the very beginning we used to inform the Prophet (ﷺ) when someone was near death. The Prophet (ﷺ) used to visit the ailing person and made supplication for his forgiveness. Many times the Prophet (ﷺ) stayed there till the completion of the funeral services. In this way the Prophet (ﷺ) had to wait there for a very long time at each such occasion. We, therefore,decided to take the body of the deceased person near the Hujrah (houses of the wives of the Prophet) so that the Prophet (ﷺ) can lead the salah more easily. The Prophet (ﷺ) started offering Salat-ul- Janaza in the area described above.” This enclosure is today used as a storage space for materials needed in
Masjid-e-Nabwi.

C. Bab-e-Jibraeel (Door of Jibraeel):

- This door is also called Bab-un-Nabi since the Prophet (ﷺ) used to enter the masjid through this door. Jibraeel (عَلَيْهِ السَّلامُ) came to the Prophet (ﷺ) after the battle of Ahzab (the battle of the Confederates and also known as the battle of the Trench), and talked to the Prophet (ﷺ) at the door step of Bab- e-Jibraeel. It is mentioned in Bukhari as narrated by Aisha (رَضِیَ اللهُ عَنْهَا), “After the battle of Ahzab, the Prophet (ﷺ) disarmed himself and took a bath. In the meanwhile, Jibraeel (عَلَيْهِ السَّلامُ) came riding a pony and talked to the Prophet (ﷺ) near the door step of of Bab-e-Jibraeel. Jibraeel (عَلَيْهِ السَّلامُ) said to the Prophet (ﷺ), ‘You have put away your arms but we (the angels) are still in battle uniforms. So you should come with us to attack the tribe of Banu Quraizah’.” Aisha (رَضِیَ اللهُ عَنْهَا) added, “I was looking at Jibraeel (عَلَيْهِ السَّلامُ) through the cracks in the door of my hut. Jibraeel (عَلَيْهِ السَّلامُ) was covered with dust.”

D. Bab-un-Nisa (Door of the Women):

- Umar (رَضِیَ اللهُ عَنْهُ) expanded the masjid during 17 AH. He built this door at the end of eastern wall of the mosque. Women used to enter the masjid from this door and offered their salah in the last rows and thus were able to avoid contact with men. Abu Dawud mentioned that Umar (رَضِیَ اللهُ عَنْهُ) said, "We should let the ladies use this door exclusively."

House of Abu Ayyub Ansari (رَضِیَ اللهُ عَنْهَا)

This is the approximate spot where existed the house of Abu Ayyub Ansari (رَضِيَ اللّٰهُ عَنْهُ). This is where the Prophet (ﷺ) initially stayed for several months on his migration to Madinah, while Masjid-e-Nabwi and the adjoining rooms for his wives were being built.

- When the Prophet (ﷺ) entered Madinah he told the people to allow his camel to go her own way for "she is guided by Allah." All of the Muslims desired that he would lodge with them. Finally the she- camel knelt, but the Prophet (ﷺ) did not dismount. The animal rose to its feet again, ambled ahead for some distance, and then turned back and knelt in the same place it had before. Masjid-e-Nabwi was erected on this very spot.
- Adjacent to the spot where the camel knelt was the house of Abu Ayyub Ansari (رَضِیَ اِللهُ عَنْهُ) who hurried to lift the saddle from the camel and took it to his home. The Prophet (ﷺ) remarked humorously, "A man must follow his saddle," and went along with Abu Ayyub (رَضِیَ اللهُ عَنْهُ). Asad bin Zurara (رَضِیَ اللهُ عَنْهُ) took hold of the halter, so he was allowed to take care of the camel.
- According to reports, lots were cast and was drawn in the favour of Abu Ayyub Ansari (رَضِیَ اللهُ عَنْهُ).
- The house of Abu Ayyub Ansari (رَضِیَ اِللهُ عَنْهُ) was double-storied. When it was settled that the Prophet (ﷺ) would stay at this place, he offered the Prophet (ﷺ) to stay on the upper storey but the Prophet could not agree to this proposal, as he felt that people frequently coming to meet him would disturb his (Abu Ayyub's) family. Thus the ground floor was made vacant for the Prophet (ﷺ). Abu Ayyub (رَضِیَ اللهُ عَنْهُ) sent meals to him twice a day and whatever he left uneaten was shared by Abu Ayyub and his wife. He would look at the marks of the Prophet's (ﷺ) fingers on the food and place his own fingers at the same spots as a source of blessing.
- Although the Prophet (ﷺ) had stayed at the ground floor according to his own wish, it was quite unbearable for Abu Ayyub (رَضِیَ اللهُ عَنْهُ) and his wife that they should live upstairs while the Prophet (ﷺ) was downstairs. They were much disturbed to think that in this way they were showing disrespect to the Prophet (ﷺ). One night they could not sleep and passed the whole night sitting in a corner of the roof. In the morning Abu Ayyub (رَضِیَ اللهُ عَنْهُ) came to the Prophet (ﷺ) and said, "O Prophet of Allah, we could not sleep at night but passed the whole night sitting in a corner of the roof." When the Prophet asked the cause, he replied, "Our parents may be sacrificed on you, we always remain thinking that we are committing disrespect to you. Last night this feeling grew to the utmost and we could not sleep."

- After this he requested, “O Prophet of Allah, have mercy upon us and kindly shift upstairs. We are your slaves and shall remain satisfied under your feet.” The Prophet (ﷺ) granted his request and moved upstairs while Abu Ayyub and his wife moved to the ground floor.
- Abu Ayyub Ansari’s (رَضِيَ اللهُ عَنْهُ) full name was Khalid ibn Zayd ibn Kulayb. His grave lies in Istanbul where he was honoured with martyrdom during the siege of Constantinople in the caliphate of Muawiyah (رَضِيَ اللهُ عَنْهُ) in 48 AH.

Jannatul Baqi

Jannatul Baqi (Garden of Heaven) is the main cemetery of Madinah. Buried there are many members of the Prophet’s (ﷺ) close family, around ten thousand of his companions (Sahabah) and many prominent, pious personalities.

- Aisha (رَضِيَ اللهُ عَنْهَا) reported (that whenever it was her turn for the Prophet (ﷺ) to spend the night with her) he would go out towards the end of the night to al-Baqi and say: “Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi al-Gharqad.” [Muslim]
- Baqi means the land in which the roots of different trees are embedded, Gharqad is the name of a thorny tree (Boxthorn) which were abundant in Baqi. Hence the cemetery also came to be known as Baqi al-Gharqad.
- The first person to be buried in al-Baqi was As’ad Bin Zararah (رَضِيَ اِللهُ عَنْهُ), an Ansari companion who died soon after the Prophet ‘s (ﷺ) migration to Madinah. The Prophet (ﷺ) chose the spot to be a cemetery. The first of the Muhajirun (Emigrants) to be buried there was Uthman bin Mazoun (رَضِيَ اللهُ عَنْهُ) who died shortly after the Prophet (ﷺ) returned from the battle of Badr.
- Some of the blessed personalities resting in Jannatul Baqi are:
  - The wives of the Prophet (ﷺ), also known as the Mothers of the Believers including Aisha, -Hafsa and Sauda. The two wives that are not buried here are Khadijah bint Khuwaylid who is buried in Makkah and Maymuna bint al-Harith who is buried in Sarif.
  - The daughters of the Prophet (ﷺ), Fatima, Ruqayyah, Zainab and Umme Kulthum (رَضِيَ اللهُ عَنْهُمَا)
  - Ebrahim (رَضِيَ اللهُ عَنْهُ), the infant son of the Prophet (ﷺ) by Maria al-Qibtiyya.
  - Hasan (رَضِيَ اللهُ عَنْهُ),the grandson of the Prophet
  - Abbas (رَضِيَ اللهُ عَنْهُ),the grandson of the Prophet
  - The aunts of the Prophet (ﷺ), Safiyyah (رَضِيَ اللهُ عَنْهَا) and Aatikah (رَضِيَ اللهُ عَنْهَا)
  - Uthman (رَضِيَ اللهُ عَنْهُ),the third caliph and son in law of Prophet (ﷺ)

- The Prophet (ﷺ) said, “On the day of Qiyamah (the Day of Judgement) my grave shall be opened first and I shall step forth. Then shall Abu Bakr (رَضِيَ اللهُ عَنْهُ) step forth and then Umar (رَضِيَ اللهُ عَنْهُ). Then shall I proceed to Baqi and take all its inmates with me. Then shall we await the inmates of the graveyard of Makkah, who shall meet me halfway between Makkah and Madinah.” [Tirmidhi]

- During different times of history many domes and structures were built or rebuilt over many famous graves in Al-Baqi in order to identify the inhabitants. On April 21, 1925, mausoleums, domes and structures in Jannatul Baqi were demolished by the order of King Abdul Aziz Al Saud with the objective of complying with the hadith of the Prophet (ﷺ) to not cover or build structures over any grave and to prevent people from seeking help from the dead. Only a few of the graves in Jannatul Baqi can now be identified.

- It is virtuous to visit Jannatul Baqi (preferably on a Friday) and supplicate to Allah (ﷻ) for all those buried in its noble earth.

Map of Jannatul Baqi

Saqeefah Garden

Situated 200m west of Masjid-e- Nabwi (in the rear right hand side), the Saqeefah Garden belonged to the Banu Sa'edah and is where the Muslims consulted regarding who should be appointed the Caliphate after the demise of the Prophet Muhammad (ﷺ).

- Confusion reigned among the Sahabah as a result of the devastating impact of the death of the Prophet (ﷺ) and the most significant dispute that arose was choosing the Prophet's (ﷺ) successor. Ali (رَضِىَ اللهُ عَنْهُ) thought that he was within his rights to succeed the Prophet because he had been close to him from the beginning of his mission. He withdrew to his house with Talha and Zubair (رَضِىَ اللهُ عَنْهُ). The Ansar (Helpers) had gathered at Saqeefah Banu Sa'edah to discuss the question of succession and felt that it should be one of them as they had protected Islam and offered a home for the Prophet (ﷺ) and his companions when they were persecuted by their own people.
- When news of this dispute reached Abu Bakr and Umar (رَضِىَ اللهُ عَنْهُ), they rushed from Masjid-e-Nabwi to Saqeefah Banu Sa'edah accompanied by a group of Muhajireen (Emigrants). The Ansar were on the verge of pledging allegience to Sa'd ibn Ubadah (رَضِىَ اللهُ عَنْهُ). They re-iterated the right of the Ansar to the leadership of the Muslims but Abu Bakrkf spoke about the gravity of the problem. He pointed out that the matter did not concern the citizens of Madinah alone; it was a matter of concern for all the Arabs who had become Muslims, who were not likely to accept the leadership of the Ansars, particularly when there were differences among the two principal tribes of the Ansars themselves.

Inside the Saqeefah Garden:

- Abu Bakr (رَضِيَ اللهُ عَنْهُ) pointed out that under the circumstances the Quraysh, who were the custodians of the Ka'bah could alone provide the leadership for the Muslim community. Addressing his appeal to the Ansar he said: "O Ansar, none can deny the superiority of your position in religion or the greatness of your eminence in Islam. You were chosen by Allah as the helpers of His religion and His Apostle. To you the Prophet (ﷺ) was sent on his emigration from Makkah and from you come the majority of his companions and his wives. Indeed in position you are next only to the earliest companions. Therefore it would be fair if we take the Caliphate and you accept the ministry. You should not be obstinate in your stand. We assure you that we will do nothing without consulting you."

- Abu Bakr (رَضِيَ اللهُ عَنْهُ) then caught the hand of Umar and Abu Ubaidah bin Jarrah and said, "I choose either of these two to be our Amir". "One Amir from among us and one from among you," someone from among the Ansar suggested. People began to raise their voices until finally Umar (رَضِيَ اللهُ عَنْهُ) intervened saying, "O Helpers, know ye not that the Messenger of Allah ordered Abu Bakr to lead the prayer?". "We know it," they answered, and he said: "Then which of you will willingly take precedence over him?". "Allah forbid that we take precedence over him!" they said whereupon Umar (رَضِيَ اللهُ عَنْهُ) seized the hand of Abu Bakr (رَضِيَ اللهُ عَنْهُ) and pledged allegiance to him, followed by Abu Ubaidah (رَضِيَ اللهُ عَنْهُ) and others of the Emigrants who had now joined them. Then the Helpers who were present likewise pledged their allegiance to Abu Bakr (رَضِيَ اللهُ عَنْهُ).

- Whatever they had decided in the hall, it would have been unacceptable for anyone to have led the prayers in Masjid-e-Nabwi other than Abu Bakr (رَضِيَ اللهُ عَنْهُ) so long as he was there. The next day at dawn, before leading the prayer, he sat in the pulpit and Umar (رَضِيَ اللهُ عَنْهُ) rose and addressed the assembly, bidding them pledge their allegiance to Abu Bakr, whom he described as "the best of you, the Companion of Allah's Messenger, the second of two when they were both in the cave." A recent Revelation of the Quran had recalled the privilege of Abu Bakr (رَضِيَ اللهُ عَنْهُ) to have been the Prophet's sole companion at this crucial moment; and with one voice the whole congregation swore allegiance to him – all except Ali (رَضِيَ اللهُ عَنْهُ), who did so later.

- Some months later, Ali (رَضِيَ اللهُ عَنْهُ) said to Abu Bakr (رَضِيَ اللهُ عَنْهُ): "We know well thy pre-eminence and what Allah has bestowed upon thee, and we are not jealous of any benefit that He hath caused to come unto thee. But thou didst confront us with a thing accomplished, leaving us no choice, and we felt that we had some claim therein for our nearness of kinship unto the Messenger of Allah." Then Abu Bakr's (رَضِيَ اللهُ عَنْهُ) eyes filled with tears and he said: "By Him in whose hand is my soul, I had rather that all should be well between me and the kindred of Allah's Messenger than between me and mine own kindred"; and at noon that day in the masjid he publicly exonerated Ali for not yet having recognised him as Caliph, whereupon Ali (رَضِيَ اللهُ عَنْهُ) affirmed the right of Abu Bakr (رَضِيَ اللهُ عَنْهُ) and pledged his allegiance.

Sign outside the Saqeefah Garden:

Garden of Abu Talha (رَضِىَ اللهُ عَنْهُ)

The highlighted area, which is in the rear of Masjid-e-Nabwi is the approximate spot where existed a garden at the time of the Prophet (ﷺ) that was owned by Abu Talha (رَضِىَ اللهُ عَنْهُ). The Prophet (ﷺ) often visited this garden and drank the water from its well.

- It has been reported by Anas (رَضِىَ اللهُ عَنْهُ) that Abu Talha owned the best gardens in Madinah, and they were more numerous than those of any other Ansari. One of his gardens was known by the name of Bir Ha, and this was his most favourite resort. It was close to the Prophet's Masjid and the water of its well was sweet and abundant. When Allah (جل جلاله) revealed the verse of the Quran: "You will not attain unto piety until you spend of that which Ye love." [3: 92] Abu Talha (رَضِىَ اللهُ عَنْهُ) presented himself to the Prophet (ﷺ) and opened his heart, "O, Prophet of Allah! I love Bir Ha very much. As Allah wants us to spend precisely that which we love, I make over that garden to be spent in the path of Allah as you please". The Prophet (ﷺ) was very much pleased, and remarked: "What a fine present (to Allah)! I think it would be best utilized if you distribute it among your own heirs." Abu Talha (رَضِىَ اللهُ عَنْهُ) went and acted upon the upon the Prophet's advice.

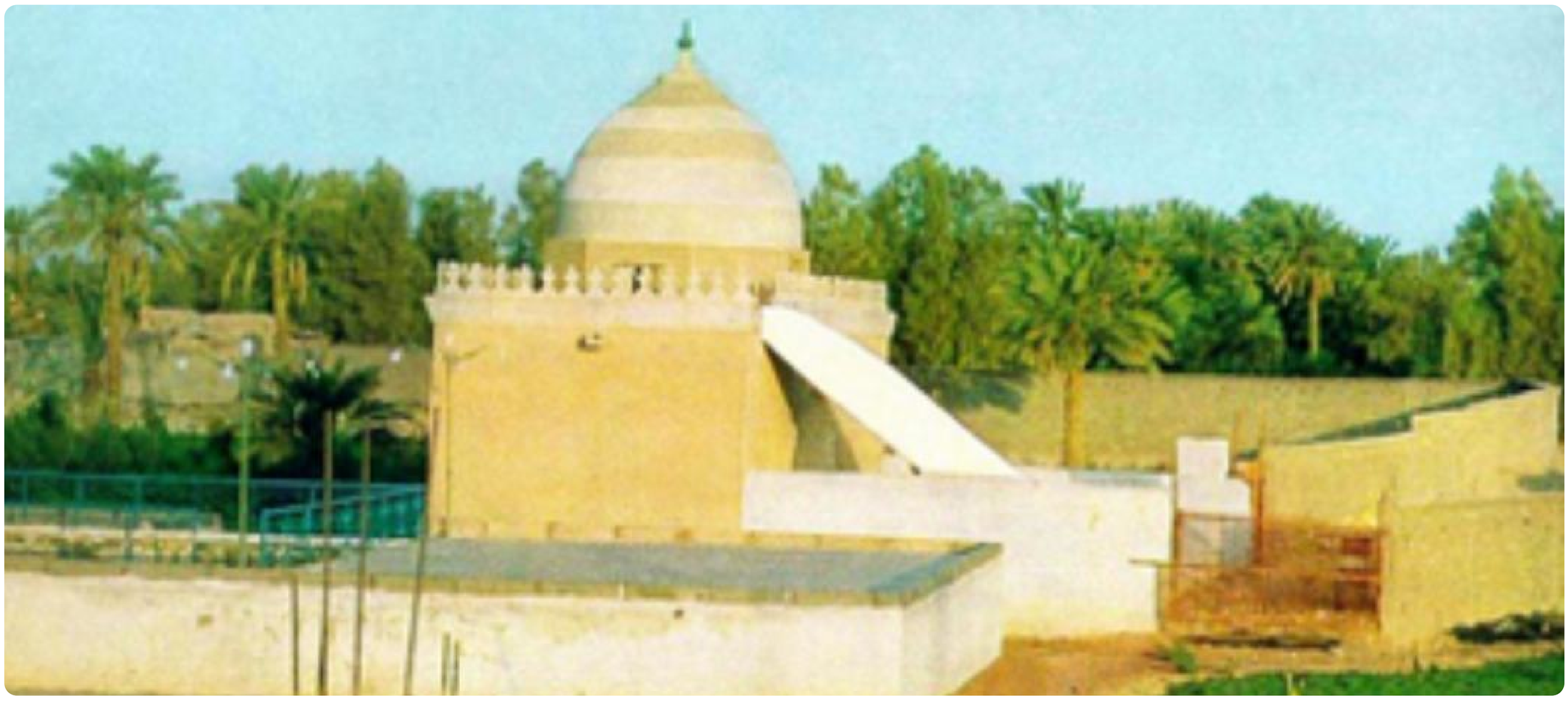
Historic photo of the well:

Masjid Jummah

Masjid Jummah, on the boundary of Madinah marks the site where the Prophet Muhammad (ﷺ) led the first Jummah salah, shortly after his Hijrah (migration) from Makkah. It is about 2.5 km from Masjid-e-Nabwi.

- The Prophet (ﷺ) left Quba on a Friday to head into Madinah. About a kilometer from Quba he passed the village of Banu Salim bin Auf. The people of Banu Salim implored: “O Prophet of Allah, you stayed at the homes of our cousins for a number of days, reward us too with something, for they will pride themselves over us till the Day of Judgement that you stayed with them”. The Prophet (ﷺ) dismounted and offered his first Jummah in their locality.
- Approximately one hundred Muslims participated in this first Jummah salah. Amongst them were the Prophet’s (ﷺ) relatives from Bani an-Najjar who had come to meet him and some from Bani Amr who had escorted him from Quba.
- After performing the Friday prayer, the Prophet (ﷺ) mounted Qaswa (his camel) and set off for the city of Madinah.
- Masjid Jumma is also known by Masjid Bani Salim, Masjid al wadi, Masjid Ghubaib and Masjid Aatikah.

Historic photo of how Masjid Jummah used to look:



- According to ibn Jarir, the Prophet (ﷺ) delivered this khutbah (sermon):

"Praise belongs to Allah. I praise Him, ask for His help and seek His Forgiveness and beseech Him for Guidance. I believe in Him and do not reject Him. I despise those who disbelieve Him. And I bear witness that there is no God but Allah, the One, Who has no partner, and that Muhammad is His slave and His Messenger who is sent with guidance and true religion, light and admonition, when there has not been a Messenger for a long time, when knowledge is but little, men are misguided, and end of time is near, death being at hand. He who obeys Allah and His Messenger is indeed guided and he who disobeys them is lost on the wrong path, is fallen down to a terrible misguidance.

And I urge you to fear Allah – the best advice a Muslim may give to another Muslim, urging him to prepare for Hereafter and to fear Allah. O People; keep away from that which Allah has asked to shun. And there is no counsel greater than that and no remembrance greater than that. Know! For him who fears Allah in his pursuits, the best course is taqwa (righteousness) in affairs of the Hereafter. He who keeps his relationship with Allah, both secret and open, correct – being sincere – that will be an asset for him after death more than zikr in this world. But if anyone fails in that then he would wish that his deeds were kept away from him. As for him who believes and fulfils his promise then;"The word is not changed with Me, nor do I wrong (My) servants." [50:29]

Muslims! Fear Allah in what concerns you now and what will follow, in what is hidden and what is open, for, "And he who fears Allah, He will acquit him of his evil deeds and He will magnify reward for him." [65:5] And those who fear Allah will gain a mighty success. It is fear of Allah that keeps away His disapproval, punishment and wrath. It is taqwa (fear of Allah) that brightens the countenance, pleases the Lord and raises ranks.

O Muslims! Pursue good fortune but do not lag behind in rights of Allah. He taught you His Book and guided you on the path that the righteous and the false may be distinguished. O People! Allah has been good to you and you should be like that to others. Keep away from His enemies and strive in His cause with determination. He has chosen you and named you Muslims so that he who perishes, does so for worthy cause and he who lives, follows a worthy cause. And every piety is done with His help.

O People! Remember Allah. Strive for the Hereafter. As for him, who corrects his relationship with Allah then Allah corrects his relationship with other people.

Know! Allah judges over people but is not judged by anyone. He is their Master but they have no power over Him. Allah is the Greatest. And there is no power (to do good) except with Allah the Mighty and Merciful."

Masjid Quba

Quba, on the outskirts of Madinah, is where the Prophet (ﷺ) arrived and first stayed after emigrating from Makkah. They arrived on Monday 12th Rab'i al-Awwal and this date marks the beginning of the Islamic calendar (Hijra). A masjid was established here by the Prophet (ﷺ), the first to be built in Islam.

- The virtue of Masjid Quba is mentioned in the following Quranic verse in Surah Tawbah: "...certainly a masjid founded on piety from the very first day is more deserving that you should stand in it..." [9:108]
- The Prophet (ﷺ) said: "He who purifies himself at his home and comes to Masjid Quba and offers two rakats therein, will be rewarded the reward of an Umrah (smaller pilgrimage)." [Sunan ibn Majah]
- The people of Yathrib (which was later named Al-Madinah Al-Munawwarah, the Enlightened City) had long awaited the Prophet (ﷺ), and each day they would go beyond the fields and palm groves and wait for him until the sun became unbearable. One day the people returned to their homes after waiting a long time for the Prophet. A Jew happened to catch a glimpse of a small group of white- robed travellers in the distance. He called out: "O people of Arabia! What you have been waiting for has arrived!"
- The Muslims lifted their weapons and rushed to greet the Prophet (ﷺ). There was a great clamour as everyone ran to the edge of the desert to catch a glimpse of the travellers. The Prophet (ﷺ) then turned toward the right and came to Banu Amr bin Auf at Quba. Most of the Muslims who had emigrated from Makkah had stayed at Quba and many of them were there when the Prophet (ﷺ) arrived.
- After reaching Quba, the Prophet (ﷺ) dismounted. Those of the Ansar (literally meaning 'the helpers', the name given to those in Al-Madinah who became Muslim) who had not seen the Prophet Muhammad (ﷺ) thought that Abu Bakr (رَضِيَ اللهُ عَنْهُ) was the prophet because his hair had grown a little grey. But when they saw Abu Bakr shade the Prophet (ﷺ) with a sheet, they realized their mistake.

- It was a time of great joy from both sides. The Prophet (ﷺ) addressed them saying: “O People, give unto one another greetings of peace; feed the people; strengthen the ties of kinship, pray in the hours when others are asleep. Even so shall ye enter paradise in peace.”

- On arriving in the village of Quba after the blessed Hijra (migration), the Prophet (ﷺ) stayed for several days in the house of Kulthoom bin Hadm (رَضِىَ اللهُ عَنْهُ) and laid the foundations of Masjid Quba on his land. Prior to the migration of the Prophet (ﷺ) the Muslims sometimes offered their Friday prayers at the house of Sa’ad ibn Khaithamah (رَضِىَ اللهُ عَنْهُ) which was close by. The location of this house was included in the modern day extension of Masjid Quba but the location of the house of Kulthoom bin Hadm (رَضِىَ اِللهُ عَنْهُ) is marked by a few boulders to the south-west of Masjid Quba.

- The Prophet Muhammad (ﷺ) personally carried stones, rocks and sand with his companions for the construction work. Al-Tabarani quoted Al-Shimous Bint Al-Nuaman as saying, “I saw the Prophet when he constructed this mosque. He used to carry stones and rocks on his back until it was bent. I also saw dust on his dress and belly. But when one of his companions would come to take load off him, he would say no and ask companion to go and carry a similar load instead.”

- Narrated by Abdullah bin Dinar: Ibn ‘Umar (رَضِىَ اللهُ عَنْهُ) said, “The Prophet used to go to the Mosque of Quba every Saturday (sometimes) walking and (sometimes) riding.”

- Prophet Muhammad (ﷺ) led the first group prayer from Quba Mosque when Al-Aqsa Mosque in Al- Quds (Jerusalem) was the Qibla at the time. That Friday he left Quba with Abu Bakr (رَضِىَ اللهُ عَنْهُ). He sent a message to Banu Najjar, the house of his maternal grandfather. His kinsmen came to Quba and joined the Prophet (ﷺ) on his way to Madinah.

Historic photo of how Masjid Quba used to look:

Quba Walkway Park

- Quba Walkway Park is the starting point of a new walkway that helps connects Al Masjid An Nabawi to Masjid Quba in Madinah. The Quba Walkway Park is located close to Al Masjid An Nabawi and is located opposite Masjid Bilal. The walk takes approximately 45 minutes on foot starting from Quba Walkway Park which is located in front of Masjid Quba.
- Visitors can enjoy small restaurants, cafes and souks along the route. There are electric carts and bicycles that can be rented out. The walkway has a lively atmosphere and is particulary enjoyable after sunset. The walkway culminates at Quba Square in front of Masjid Quba.
- The route of the walkway is particular significant because it is believed that the first stones of Masjid Quba were position by The Prophet Muhammad, Peace & Blessings of God Be Upon Him (ﷺ) himself when He came to Madinah Madinah. Narrated Ibn Umar: “The Prophet (ﷺ) used to go to the Mosque of Quba (sometimes) walking and sometimes riding.” Added Nafi (in another narration), “He then would offer two Rakat (in the Mosque of Quba).” [Sahih Al-Bukhari]
- The Prophet (ﷺ) said: “He who purifies himself at his home and comes to Masjid Quba and offers two rakats therein, will be rewarded the reward of an Umrah (lesser pilgrimage).” [Sunan ibn Majah].
- The new pedestrianised walkway makes it easy for pilgrims to walk from Al Masjid An Nabawi directly to Masjid Quba. To access The Quba Walkway Park, the starting point of the walk visitors need to cross the road below the flyover located behind the five star Pullman Zamzam Madinah Hotel which is walking distance from the front aspect Al Masjid An Nabawi (Bab As Salam Gate).

Masjid Qiblatain

This is Masjid Qiblatain (Mosque of the Two Qiblas). It is historically important to Muslims as this is where in Rajjab 2 AH the revelation of the Quran came to change the directionof the Qibla from Bait al- Maqdis in Jerusalem to the Ka'bah in Makkah.

- During his time in Makkah, the Prophet Muhammed (ﷺ) used to pray towards Bait-al-Maqdis, with the Ka'bah in front of him. When he migrated to Madinah, he prayed towards Jerusalem for 16 months, but he hoped it would be changed to the Ka'bah.
- During Dhuhr prayer, or it was said that it was Asr, the Prophet (ﷺ) had led his Companions in praying two rak'ahs, when he was commanded to face towards the Ka'bah by the following revelation in the Quran in Surah al-Baqarah: "Verily, We have seen the turning of your (Muhammed's) face towards the heaven. Surely, We shall turn you to a Qibla (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction." [2:144]
- The Prophet (ﷺ) turned around towards the Ka'bah and the Sahabah copied out of obedience. Thus the Ka'bah became the new Qibla of the Muslims for all time to come.
- Masjid Qiblatain used to uniquely contain two mehrabs, one in the direction of Bait-al-Maqdis and the other towards Makkah. However, the old mehrab has now been covered.
- While it was a day of joy for the Muslims, it was a day of mourning for the Jews. The Muslims had now become completely independent of them and a prophecy in their old books had been fulfilled that the last of the great prophets would change the orientation of the religion of Allah from Jerusalem to the Ancient House of Ibraheem (رَضِيَ اللهُ عَنْهَا). Their elders went as a body to the Prophet (ﷺ) and said that if he would change his orientation back to Jerusalem, then they would follow him. Allah revealed in the Quran in Surah al-Baqarah: "And even if thou broughtest unto those who have received the Scriptures all kinds of portents, they would not follow thy Qibla, nor canst thou be a follower of their Qibla; nor are some of them followers of the Qibla of others. And if thou shouldst follow their desires after the knowledge which has come unto thee, then surely wert thou of the evil doers." [2:145]
- The Muslims began to have a distinctive character while the Jews began to grow closer to the hypocrites and the polytheists. Many of the Hypocrites reverted to either Judaism or paganism, thereby purifying the ranks of the Muslims.
- Imam Ahmed (Allah show mercy on him) has reported from Aisha (رَضِيَ اللهُ عَنْهَا) that the Prophet (ﷺ) said:"The People of the Book do not envy us for anything as much as they do for the Friday given to us by Allah with which they are deprived. They also envy us for the Qibla which Allah gave us but not them, and also for the aameen (recital after Surah Fatiha in salah) behind the imam."

Masjid Abuzar Ghifari

Masjid Abuzar Ghifari is situated 900m north of Masjid-e-Nabwi. It's also known as Masjid Sajdah after a hugely auspicious incident that occurred here with the Prophet Muhammad (ﷺ)

- Abdur Rahman bin Auf (رَضِيَ اللهُ عَنْهُ) reports that the Prophet (ﷺ) came to a garden of the Baitul-Maal (treasury) and offered salah, then went in to a (lengthy) prostration. I said to the Prophet (ﷺ): "Oh Prophet of Allah, you prostrated (for so long) that I feared that Allah may have taken your soul". The Prophet (ﷺ) said: "Jibraeel came with a message from Allah; 'He who sends salutations and peace upon you, I shall send mercy and blessings upon him.' I prostrated in gratitude of this bounty of Allah."

Historic photo of how Masjid Abuzar Ghifari used to look:

Masjid Ghamama

This masjid, located about 300m south-west of Masjid-e-Nabwi is known as Masjid Ghamama. It is built on the site where the Prophet (ﷺ) performed the Eid salah during the last years of his life.

- This masjid is also known as Masjid Eid. According to some reports the Prophet (ﷺ) performed the Eid salah here during the last four years of his life.
- This is also the location where the Prophet (ﷺ) performed Salatul Istisqa (a special salah for invocation of rain). The word Ghamama means clouds which suddenly appeared and brought rain after the Prophet (ﷺ) had performed the prayer.
- According to some reports, this was also the spot (or close to this area) where the Prophet (ﷺ) performed the Janazah (funeral) prayer of Najashi, the Emperor of Aksum in Abbyssinia (Ethiopia). Najashi, although being a Christian, had welcomed the groups of Muslims who had migrated to his country in order to escape the persecution of the Quraysh and later on accepted Islam. When however he passed away, there was nobody to lead the funeral prayers and so the Prophet (ﷺ) prayed his Janazah salah, the only time ever he did so in the absence of the actual body.
- Although there is a Masjid here, there is no five times salah performed due to its proximity with Masjid- e-Nabwi. The photo below shows the interior of the masjid.

Masjid Shaikhain

Masjid Shaikhain marks the spot where the Prophet (ﷺ) prayed salah on the eve of the battle of Uhud on the 14th Sha'ban 3 AH (625 CE). The preparations for the battle were made here.

- After performing the Jumma (Friday) prayer, the Prophet (ﷺ) set off for Uhud and performed Asar, Maghrib, Isha, stayed the night and performed Fajr here.
- During this period all the Muslim inhabitants of Madinah were called here including the women and elderly. The Prophet (ﷺ) planned the battle, inspected the troops and selected those to participate. Several tender-aged boys had come out with the army with the zeal to fight for Islam but the Prophet (ﷺ) ordered them back.
- Among the boys was Rafe' (رَضِىَ اللهُ عَنْهُ), His father Khudaij (رَضِىَ اللهُ عَنْهُ) said to the Prophet (ﷺ), "O Prophet of Allah! My son Rafe' is a very good archer." Rafe' too, stood on his toes to show himself taller than he actually was. The Prophet (ﷺ) permitted him to stay on. Samrah-bin-Jundub (رَضِىَ اللهُ عَنْهُ) learnt about this, he complained to his step-father Murrah-bin-Sanan (رَضِيَ اللّٰهُ عَنْهُ) saying,"The Prophet (ﷺ) has permitted Rafe' and ejected me, while I am sure to beat him in a wrestling contest and, therefore, I was more deserving of the Prophet's favour." This was reported to the Prophet (ﷺ), who allowed Samrah to prove his claim by wrestling with Rafe'. Samrah did actually beat Rafe' in the bout and he too was permitted to stay in the army. A few more boys made similar efforts to stay on, and
some of them did succeed.
- There was a great setback to the Muslims when in the morning Abdullah bin Ubai, the leader of the hypocrites, broke away with his three hundred followers pretending that since his opinion of fighting inside Madinah was not accepted, he and his men would not take part in the battle. This reduced the Muslim army from around one thousand to a mere seven hundred to face a Quraysh army of three thousand. Surprised and alarmed, other tribes reacted badly to the news and also considered retreating but the counsel of the Prophet (ﷺ) and Allah's (جل جلاله) grace renewed their resolve and shortly before dawn they made their way towards Uhud.
- Narrated Zaid bin Thabit (رَضِىَ اِللهُ عَنْهُ): When the Prophet (ﷺ) went out for Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed (in the Quran): "Then what is the matter with you that you are divided into two parties concerning the hypocrites." [4:88]
- The Prophet (ﷺ) said, "Madinah expels the bad persons from it, as fire expels the impurities of iron." [Bukhari]

Masjid Mustarah

Masjid Mustarah is where the Prophet (ﷺ) rested and prayed after the battle of Uhud. The meaning of Mustarah is to 'take rest'.

- This site was an important strategic location for the security of Madinah. Whenever the Prophet (ﷺ) used to visit the grave of Hamza (رَضِيَ اللهُ عَنْهُ) and the other martyrs of Uhud he used to take rest here.
- Around sixty-five Ansar and four Muhajirun were honoured with martyrdom, while there were twenty- two fatalities among the polytheists.
- The locality of Banu Haritha was in this area so the masjid is also known as Masjid Bani Haritha.
- This location was the starting point of the trench, which was dug in preparation of the Battle of Ahzab.

Sign outside the masjid:

Masjid Fatah

This masjid is where the Prophet Muhammad (ﷺ) made dua (supplication) during the Battle of Ahzab (also known as the Battle of theTrench)and where Allah (ﷻ) sent him the glad tidings of victory.

- Jabir (رَضِيَ اللّٰهُ عَنْهُ) reports that the Prophet (ﷺ) made dua for three days (after the ritual prayers).
- From amongst his supplications were: “O Allah, Revealer of the Book, swift in taking account, turn the confederates to flight, O Lord defeat them and cause them to quake.” “There is no God but Allah, the One who Conferred upon His armies the honour of victory and helped His servant and routed the confederates alone; there is nothing after that.”
- About a year before the migration, the Prophet (ﷺ) had dispatched Mus’ab bin Umair (رَضِيَ اللّٰهُ عَنْهُ) on a mission to propagate Islam (Tableegh) to the people of Madinah. Many of the Ansar became Muslims at his hands.
- Masjid Fatah is also known as Masjid Ahzab and Masjid A’la. A masjid existed here at the time of the Prophet (ﷺ).
- Masjid Fath is one of the group of masjids known collectively as Masaajid Sab’ah (The Seven Mosques), the others being Masjid Salman Farsi, Masjid Ali, Masjid Umar, Masjid Sa’ad, Masjid Abu Bakr and the seventh is Masjid Qiblatain. Some of these have now been dismantled.

Historic photo of Masjid Fatah:

Masjid Ejabah

The significance of Masjid Ejabah (also known as Masjid Mu'awiyah) is that it is the location where the Prophet (ﷺ) supplicated to Allah (ﷻ) for three things. Allah (ﷻ) answered two of his requests, but not the third. The Arabic word 'ejabah' in English closely means 'responding'.

- Aamir bin Sa'ad (رَضِيَ اللهُ عَنْهُ) reported on the authority of his father that: One day Allah's Messenger (ﷺ) came from Aaliya and passed by the mosque of Banu Mu'awiyah. He went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then turned to us and said:
- "I asked my Lord three things and He has granted me two but has withheld one. I asked my Lord that my Ummah should not be destroyed by famine and He granted me this. And I asked my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I asked my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it." [Muslim]

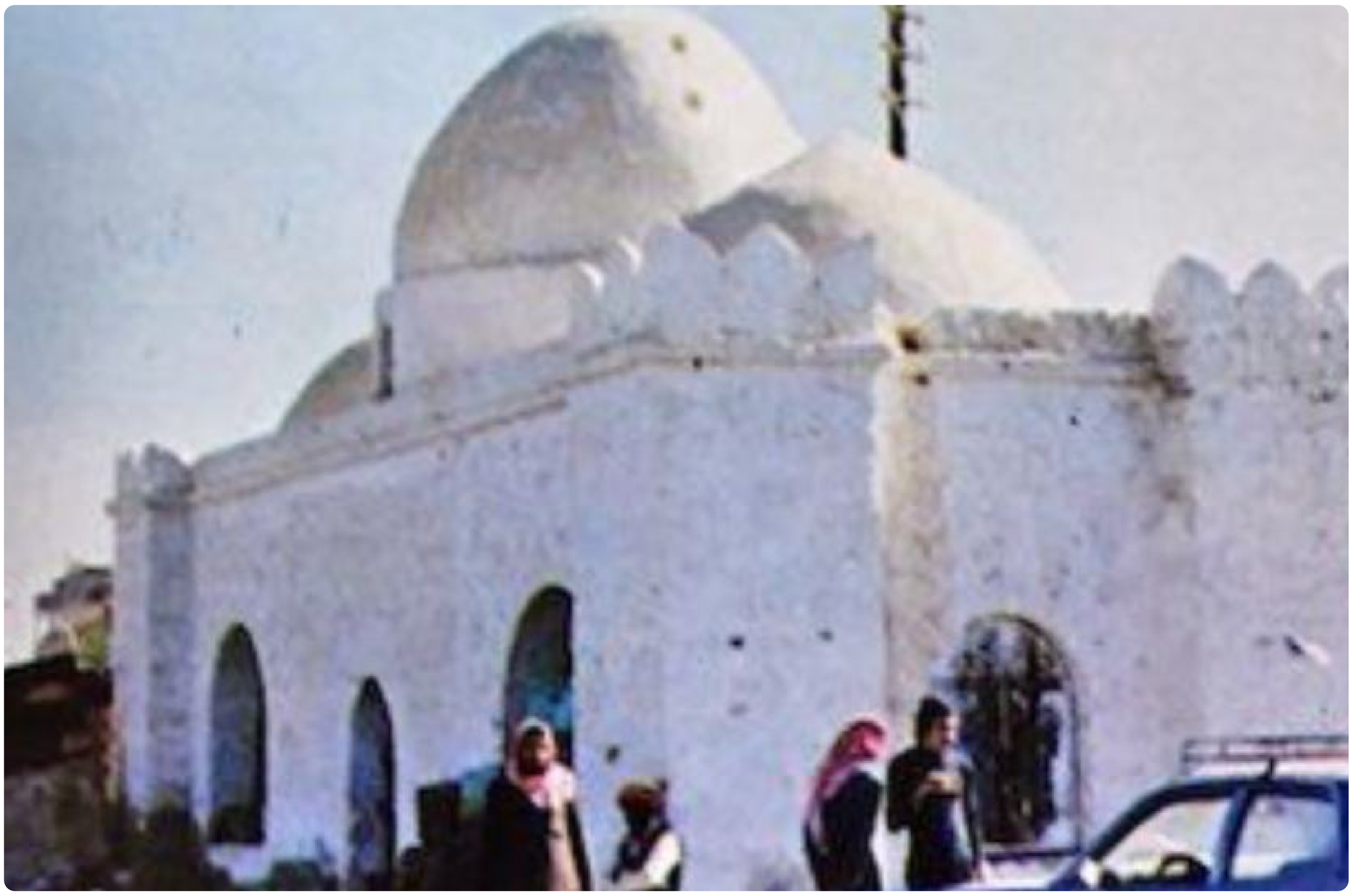
Overhead view of Masjid Ejabah:

Masjid Suqya/Suqya well

Masjid Suqya is located inside the Anbariya train station. When the Prophet Muhammad (ﷺ) departed for the battle of Badr he stopped here, performed ablution and offered Salah. He then supplicated for the dwellers of Madinah and paraded his forces.

- During the Caliphate of Umar (رَضِيَ اللّٰهُ عَنْهُ), the uncle of the Prophet (ﷺ), Abbas bin Abdul Muttalib (رَضِيَ اللهُ عَنْهُ) was asked to lead the Istisqa prayer (prayer for rain) here.
- Towards the south of Masjid Suqya, just outside the boundary wall of the railway station was a well which belonged to Saad ibn Abi Waqqas (رَضِيَ اللهُ عَنْهُ). On his way to the battle of Badr the Prophet (ﷺ) performed ablution with its water and water was drawn from here for him to drink.
- The Prophet (ﷺ) also made du'a here for barakah (blessings) for Madinah.

Historic photo of how Masjid Suqya used to look:



Masjid Bilal (رَضِيَ اللهُ عَنْهُ)

- Masjid e Bilal (رَضِيَ اللهُ عَنْهُ) (Mosque of Bilal) is a mosque located in Mecca, Saudi Arabia, across the ring road, towards the south of and in close vicinity of Masjid e Nabwi (The Prophet (ﷺ)'s Mosque).
- This mosque is historically and religiously important to Muslims because it is named after Hazrat Bilal (رَضِيَ اللهُ عَنْهُ), the first Muazzin, which is someone who calls to daily prayers in Islam, and was renowned for his voice. He was a former slave and was one of the close companions of the Prophet (ﷺ).
- There is a bustling market on the ground floor and also next to this mosque, which is crowded with worshippers and visitors alike. The shops here are more authentic and pocket friendly, which is why locals love to take an opportunity to visit and shop when visiting Masjid Bilal (رَضِيَ اللهُ عَنْهُ). While the ground floor is a market, first floor of the mosque is a praying area.

Al-Ghars well

Located approximately one kilometer north of Masjid Quba, the Al-Ghars well was a place from which the Prophet (ﷺ) drank from and made a request that he be bathed with its water after his demise.

- Ibn Majar quoted Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) as saying, the Prophet (ﷺ) said: “When I die, wash me with seven waterskins from Al-Ghars Well. He (ﷺ) also used to drink from this well.”

The well viewed from outside:

Mount Uhud and site of battle

This is a section of Mount Uhud, in front of which the second battle in Islam (the Battle of Uhud) took place in 3 AH. Of this mountain the Prophet (ﷺ) declared, “This mountain loves us and we love it.” [Muslim]

- After the humiliating defeat in the Battle of Badr a year earlier, the Quraysh of Makkah made preparations to muster a great army to fight the Muslims again and take revenge. They assembled an army of 3000 soldiers with 300 camels, 200 horses and 700 coats of mail. Wives and daughters of slained chiefs in Badr accompanied the army to see with their own eyes the spectacle of the killers being killed. Hind, the daughter of Utbah was the leader of the womens section and her husband Abu Sufyan was the commander-in-chief of the Makkan army. Both were not Muslims at the time but bitter enemies of Islam. The left and right flanks were commanded by Ikrimah ibn Abi Jahl and Khalid bin Waleed respectively. Amr ibn al-As was named the commander of cavalry and his task was to co-ordinate attack between the cavalry wings. (All three subsequently became Muslims and become great generals of Islam).

- The Prophet (ﷺ) left Madinah for the valley of Mount Uhud with a Muslim army of only 700 and drew up his troops for battle. Zubair bin al-Awwam (رَضِيَ اللهُ عَنْهُ) was the commander of the right wing and Mundhir bin Amr (رَضِيَ اللهُ عَنْهُ) was given the left wing of the army. Hamza (رَضِيَ اللهُ عَنْهُ), the uncle of the Prophet (ﷺ) was made the advance guard, Mus’ab bin Umair (رَضِيَ اللهُ عَنْهُ) was chosen as the standard-bearer of Islam and Abu Dujanah (رَضِيَ اللهُ عَنْهُ) was fortunate enough to receive the Prophet’s sword (which was known as Zulfikar).

- Before the battle, the Prophet (ﷺ) had put 50 archers under Abdullah bin Jubair (رَضِيَ اللهُ عَنْهُ) at a mountainside and ordered them strictly to stay there until further orders, whatever may be the condition. They were to obstruct the enemy if they attacked the Muslims from the rear.

- The two armies set upon each other and a fierce battle ensued. The Muslim soldiers concentrated their attack on the eleven standard bearers of the pagans until they were all wiped out. As the enemy standards sank to the ground, the Muslim soldiers hurled themselves against the enemy. Abu Dujanah (رَضِيَ اللهُ عَنْهُ) and Hamza (رَضِيَ اللهُ عَنْهُ), fought with great fearlessness, and their heroic feats on the battlefield were to become legendary in Muslim military history.

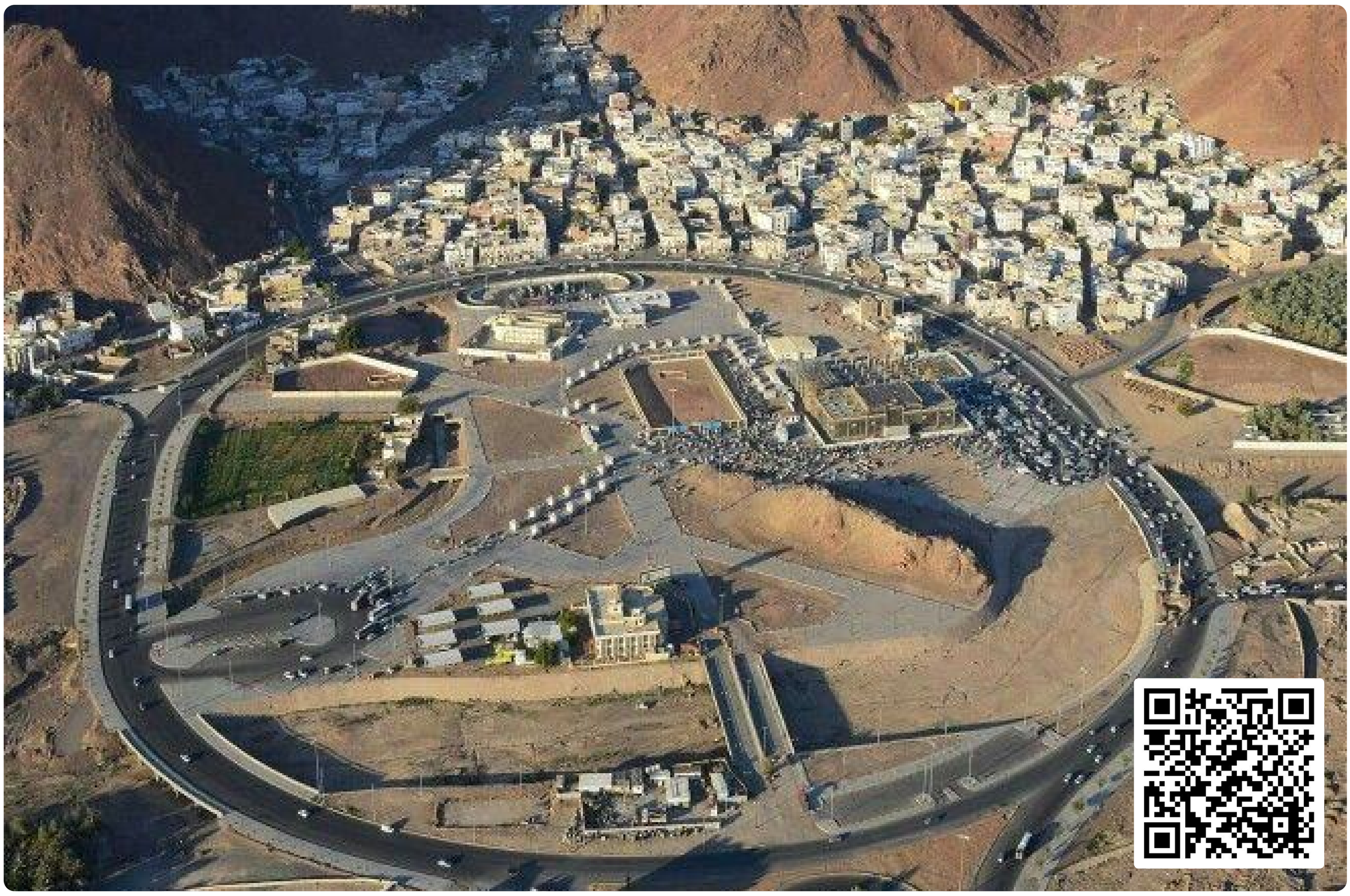
- Tragically, Hamza (رَضِيَ اللهُ عَنْهُ), the Lion of Allah, was martyred in the same battle he had dominated. He was killed by the javelin of Wahshi bin Harb, an Abyssinian slave, who with that successful throw earned his freedom from his master, Jubayr bin Mutim.

- Despite the loss of Hamza (رَضِيَ اللهُ عَنْهُ), the Muslims managed to overcome the unbelievers who, faced with yet another defeat, began to flee. The pagan women also scattered as some of the Muslim soldiers gave chase.

- Khalid bin Waleed saw the sudden vacuum created by the disappearance of the rearguard and his cavalrymen attacked the Muslims from behind, killing many in the process. When the Muslims saw themselves surrounded, they overtaken by panic and disorder and failed to map out a cohesive plan.
- The enemy fought their way close to the Prophet (ﷺ) who was hit with a rock and fell on his side. One of his front teeth was chipped, his lower lip was cut, and his helmet was damaged. As an enemy soldier thrust his sword at the Prophet (ﷺ), he caught his bone below the eye, and two rings from the Prophet's helmet pierced his face. The blood ran down his face and he wiped it away, saying, "How can a people prosper who have stained their Prophet's face with blood while he summoned them to their Lord!".
- Mus'ab bin Umair (رَضِيَ اللهُ عَنْهُ), was targeted by the enemy as he was the Muslims standard-bearer and he was killed. Since Mus'ab (رَضِيَ اللهُ عَنْهُ) resembled the Prophet (ﷺ) to a great extent, his killer, Abdullah bin Qam'a, thought he slained the Prophet (ﷺ) and jubilantly shouted out that he had killed Muhammad.
- Rumours of the death of the Prophet (ﷺ) filtered through the Muslims, plummeting their morale. Grief stricken and lost, some of them simply abandoned the field, while others were infused with resolve and rallied saying, "Come, let us die for what the Prophet (ﷺ) gave his life."
- The crisis receded only when Ka'b bin Malik (رَضِيَ اللهُ عَنْهُ) caught a glimpse of the Prophet (ﷺ), making his way to join the besieged Muslims. K'ab recognised the Prophet's eyes although his face was covered with the helmet. He cried loudly, "O Muslims, rejoice! Here is the Prophet!".
- Ka'b's words galvanised the remaining Muslims, and they streamed to the Prophet's side. Within a short time thirty Companions assembled around him. The Prophet (ﷺ) decided against further combat, wisely choosing to retreat. He made his way through the rows and successfully led his troops towards the mountain pass.
- By retreating, the Prophet Muhammad (ﷺ) managed to save his army from further losses; losses that had come about from simple disobedience of his orders. Disobedience had changed the Muslim victory into catastrophe, but with Allah's help the Muslims were pulled back from the edge of disaster.

Aerial view showing the whole of Mount Uhud behind Masjid-e-Nabwi:

Jabal Rumah



This small mountain in front of Mount Uhud is where the Prophet (ﷺ) had positioned archers during the Battle of Uhud with the strict instructions not to move. It was the desertion of their posts by many of the archers on thinking the battle was over that led to a reversal of fortune for the Muslims in the war.

- The Prophet (ﷺ) appointed 50 archers under the command of Abdullah bin Jubair (رَضِيَ اللهُ عَنْهُ) and said to him, "Drive off the horses from us, lest we should be attacked from the rear. Whether we win or lose battle stand firm at your position. See that we are not attacked from your side."
- Seeing that the battle was going in the favour of the Muslims and the polytheists were retreating created a zest and fervour among the Muslim archers hearts to chase the escaping enemy and to collect the booty left behind. Many began to leave their position. Abdullah bin Jubair (رَضِيَ اللهُ عَنْهُ) tried his utmost to check them by reminding them of the Prophet's command and solicited them to stay on, but no more than ten persons would listen to him, arguing that the orders given by the Prophet (ﷺ) were only for the duration of the actual fight.
- The enemy cavalry then noticed the unguarded pass in the rear, made a flank movement, forced a passage through it, and fell right on the rear of the Muslims, who were pre-occupied with the booty. Abdullah bin Jubair (رَضِيَ اللهُ عَنْهُ) was martyred on the spot. This sudden attack by the polytheists created a temporary confusion in the Muslim ranks and they stopped chasing the Makkan army. The chaotic condition of the Muslim ranks emboldened Ikramah bin Abi Jahl and Abu Sufyan to stop fleeing and they gathered their soldiers together to launch another attack on the Muslims while they were in the state of turmoil. This sudden onslaught only added to the trouble and losses in the Muslim ranks.

- It was in this state of affairs that Anas bin Nadhr (رَضِىَ اللهُ عَنْهُ) saw Sa'ad bin Ma'az (رَضِىَ اللهُ عَنْهُ) passing in front of him. He shouted to him: "O Sa'ad! Where are you going? By Allah! I smell the fragrance of Paradise coming from Mount Uhud." Saying this, he threw himself into the very thick of the enemy, and fought tooth and nail till he met his martyrdom. After the battle, it was found that his body had been mauled and mutilated to such an extent that only his sister could identify him, and that barely from the finger tips. No less than eighty wounds of arrows and swords were counted on his body.
- To be cheated of victory over the Quraysh when it was within grasp was a great disappointment to the Prophet (ﷺ), especially as the archers had disobeyed a direct instruction. At this bitter moment, the holy verses of the Quran came down to console and guide him with the following words: "By the mercy of Allah you have softened towards them. Had you been rough, hard-hearted, they would have dispersed away from you. So pardon them, ask forgiveness for them and consult them in affairs. Once you make a decision, then trust in Allah. Allah loves those who trust in Him." [3:159]
- The Qur'an ordered him to forgive them, as Allah in His mercy forgives the erring, and not only was he to forgive them, but to call them to him and consult them in affairs, thus restoring their self-respect.

Cave of Uhud

This naturally formed cave, on the side of Mount Uhud facing Masjid- e-Nabwi is where the Prophet (ﷺ) took refuge after being wounded during the Battle of Uhud. He was carried there on the back of Talha (رَضِىَ اللهُ عَنْهُ).

Masjid-e-Nabwi from the cave:

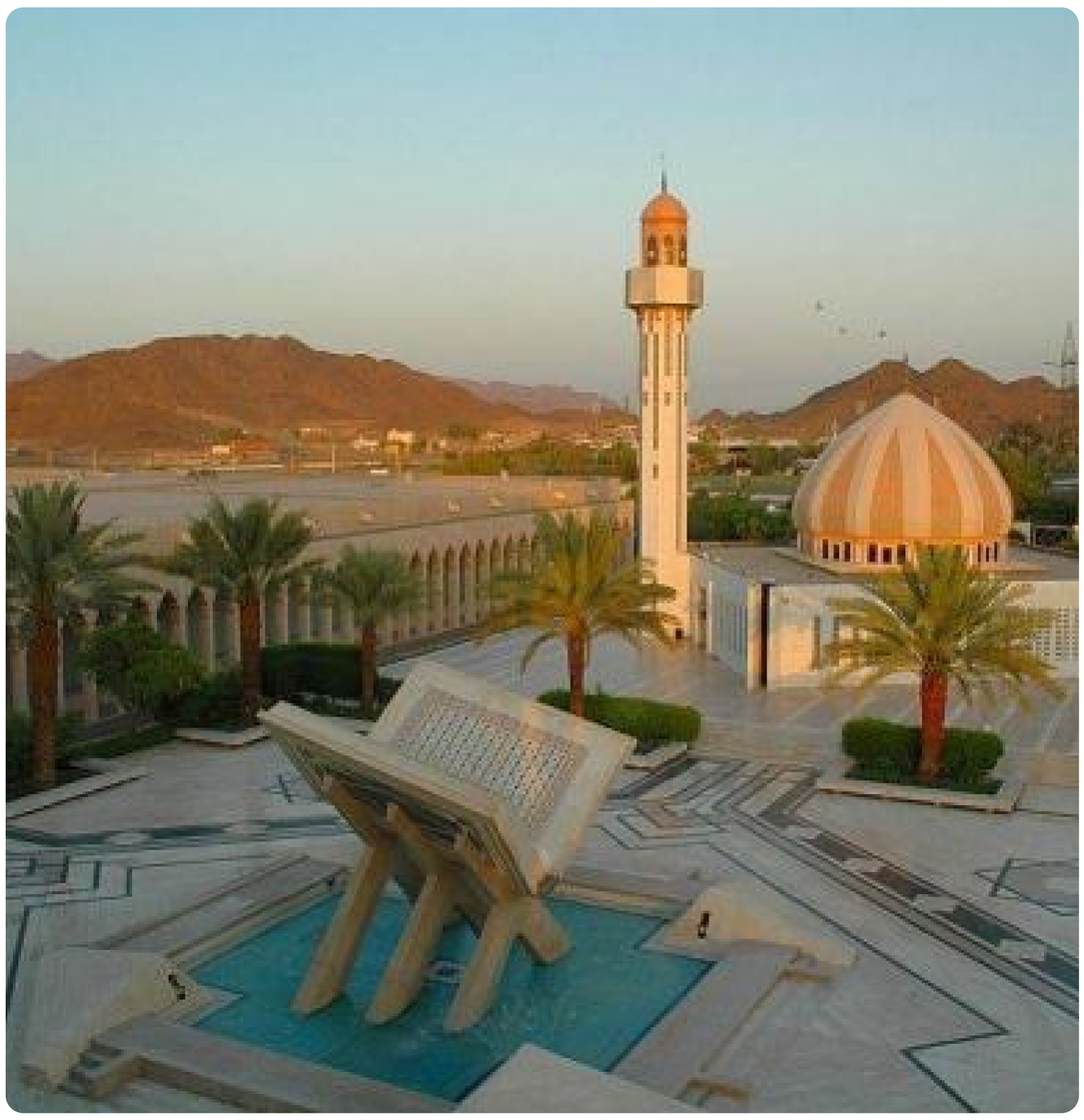
Martyrs of Uhud

This enclosure, at the foot of Mount Uhud, contains the graves of Hamza (رَضِيَ اللهُ عَنْهُ), Abdullah bin Jasht (رَضِيَ اللهُ عَنْهُ) and Mus'ab bin Umair (رَضِيَ اللهُ عَنْهُ) who were all martyred in the Battle of Uhud. The rest of the martyrs of Uhud are buried behind this enclosure.

- Hamza (رَضِيَ اللهُ عَنْهُ) was one of the greatest Muslim warriors. In the battle of Badr, he had killed many of the Qurayshi nobles and now he cut his way through their ranks like a mighty wave sweeping all before it. One of the Qurayshi nobles had a black slave called Wahshi from Abyssinia (present Ethiopia) who could use the javelin with great skill. His master, Jubayr bin Mut'im had promised him freedom if he killed Hamza (رَضِيَ اللهُ عَنْهُ) as he had killed his uncle in Badr. Wahshi prowled amongst the fighters until he saw Hamza (رَضِيَ اللهُ عَنْهُ). He says, "I held my spear and balanced it well, then I aimed it. It entered into his abdomen and went out the other side. I waited until he was dead, then I took my spear and went to wait in the camp. I had no quarrel with anyone. I killed him only to be set free." Wahshi later on in life became a Muslim and killed Musailimah, the imposter who claimed Prophethood after the demise of the Prophet (ﷺ).

- When the tide of war turned towards the Quraysh, the women of Quraysh, led by Hind, whose brother, uncle and loved ones had been killed in Badr began to mutilate the Muslim dead. She particularly vented her fury on the body of Hamza (رَضِىَ اللهُ عَنْهُ), cutting off his nose and ears, making a slit in his chest, taking out his liver, chewing it but unable to swallow it. The Prophet (ﷺ) was greatly grieved when he came upon the body of his beloved uncle. Years later, when Makkah lay open at his feet, he gave all its inhabitants, including Hind a free pardon. Hind subsequently accepted Islam.
- Mus'ab (رَضِىَ اللهُ عَنْهُ) held the flag of Islam. When the Muslims on meeting defeat were dispersing in confusion, he held the flag and stood at his post like a rock. An enemy came and cut his hand with a sword, so that the flag might fall and the defeat might be accomplished. He at once took the flag in the other hand. The enemy then cut the other hand also. He held the flag to his bosom with the help of his bleeding arms. The enemy at last pierced his body with an arrow. He fell dead and, with him fell the flag that he had not allowed to fall while he was alive. Another Muslim ran and took over the flag. At the time of his burial, he had only one sheet to cover his body. This sheet was too short for his size. When it was drawn to cover the head, the feet would be exposed, and when it was drawn to cover the feet, the head would become uncovered. The Prophet (ﷺ) said: "Cover his head with the sheet, and his feet with the 'Azkhar' leaves."
- Around sixty-five Ansar and four Muhajirun were honoured with martyrdom, while there were twenty- two fatalities among the polytheists.
- The Prophet (ﷺ) instructed the martyrs to be buried still covered with blood, in the condition that they had fallen. Two or three of the martyrs were buried in a single grave. In some cases, he directed his Companions to shroud the martyrs in pairs. The martyr who had learned more of the Quran was lowered in the grave first. Paying tribute to their sacrifice in the cause of Allah, the Prophet (ﷺ) said, "I shall be a witness unto them on the Day of Resurrection."
- The Prophet (ﷺ) used to visit the graves of the martyrs of Uhud and thus it is sunnah to also visit them. However, care should be taken not to engage in any innovative or non-Muslim practices such as supplicating to the martyrs, throwing letters or money into the graveyard, the tying of threads or tawaf.

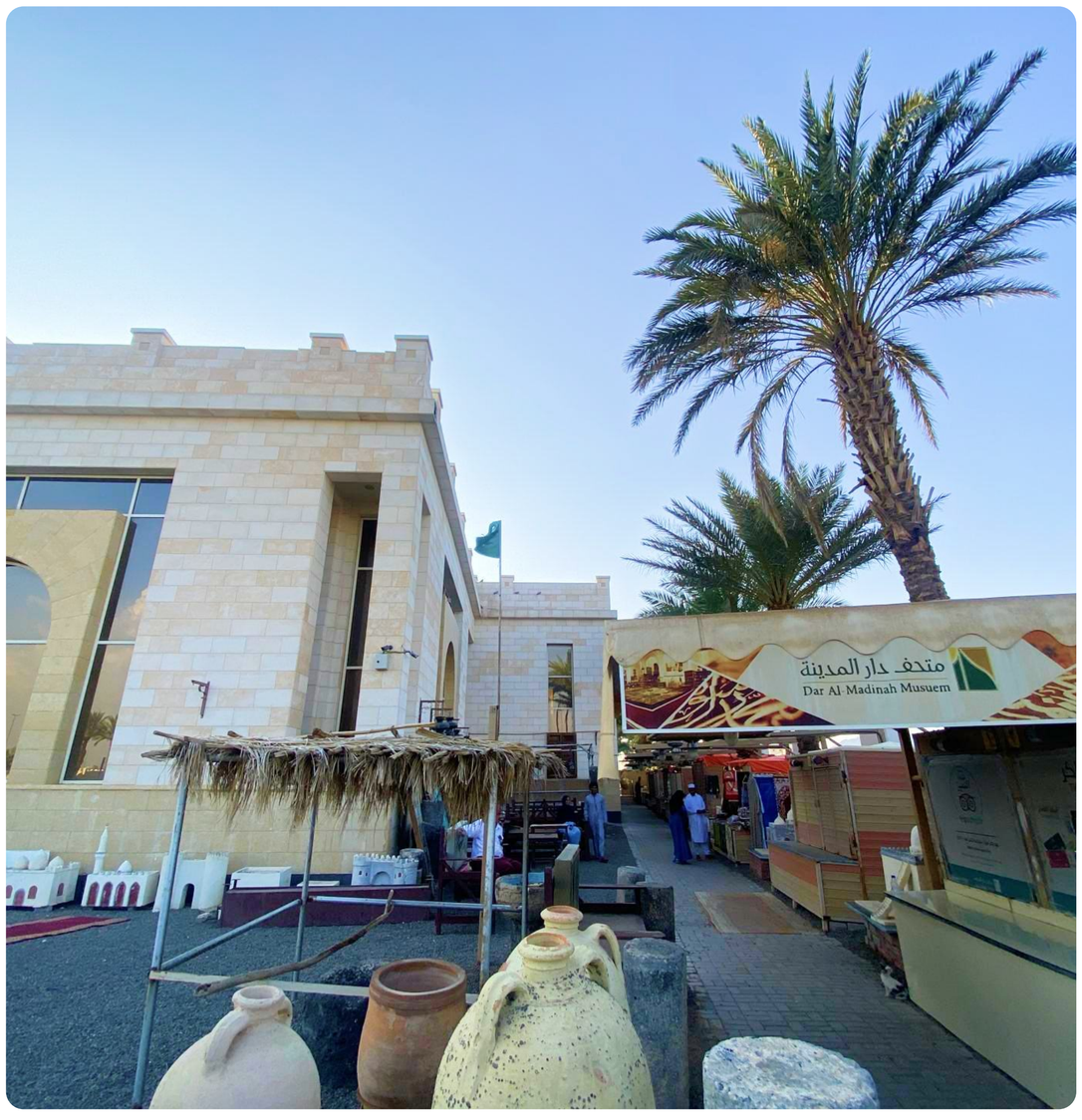
King Fahd Complex for Holy Quran

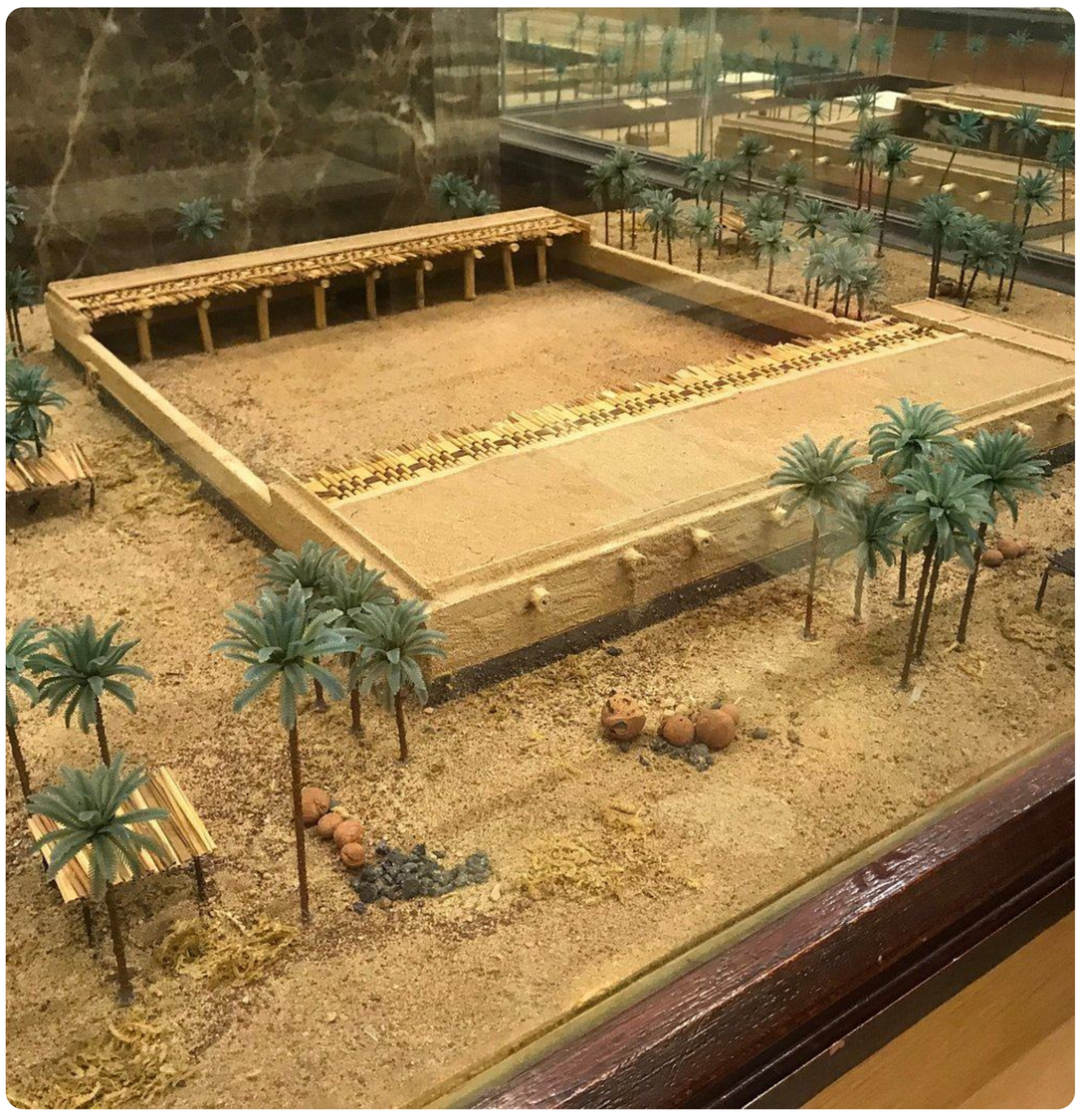


- King Fahd Glorious Quran Printing Complex is a printing press in Medina. This complex exclusively prints more than 10 million copies of the Holy Quran every year. These prints are not just in the Arabic language but also include translations in languages such as English, Indonesian, Russian, Japanese, Persian, Urdu, Bengali, Korean and many more. The size of the Quran copies available in the complex range from pocket-size to much bigger ones.
- The complex prints the most authentic Quran copies that are distributed all over the world. The Quran is no ordinary book, and its printing is also very much different from that of any other book as it is highly sacred in Islam. The staff working at the press consists of experts that check the prints word by word to make sure there are no typing errors, ensuring there is not even a single word misprinted.
- The Holy Book cannot be touched without wudhu (ablution) which is why visitors can only view the printing process from above. The complex has different types of Qurans displayed in glass cases. While leaving the complex, a copy of the Holy book is also gifted to visitors. Everyone receives a small Quran apart from older people who are given bigger copies. Certain areas of the facility have restrictions that do not allow women to visit. Admission of visitors is restricted so it is better to get permission and make arrangements beforehand. People interested in visiting the complex should plan an early trip as long queues begin to form with time. It is a good educational trip for those who are interested in the printing of the Quran and the mechanics that happen behind the scenes.
- **Complex achievements include:**

  - Printing more than 350 million copies of the Quran so far
  - Printing about 20 million copies of the Quran annually
  - Production and printing of more than 250 editions of different sizes and translations
  - Issuing and printing the Holy Quran in more than 70 languages that cover all parts of the world, including 39 Asian languages

King Fahd Complex for Holy Qur'an





- The Dar Al Madinah museum is located in the Knowledge Economic City. It is a purpose built museum that showcases the history of The Blessed City of Madinah. It has many exhibits that show how the city expanded from the time of our Beloved Prophet Muhammed (Peace and Blessings of God Be Upon Him) to the current time. It also contains rare manuscripts and a variety of model respresentations. It is definetly worth a visit if you are looking to be inspired about the amazing history of the city of Madinah. Tours are avaailable in English, Urdu and Arabic. The entrance fee is 25 SAR.

Garden of Salman Al Farsi (رَضِيَ اللهُ عَنْهُ)

- The Garden of Salman Al Farsi is a beatiful historic site in the Blessed City of Madinah which, contains 300 date palms which were planted by The Blessed Prophet Muhammed (ﷺ) himself to free his companion Salman Al Farsi (RA). The garden also contains a well with beautifully fresh sweet water which you can taste. You can visit the garden, taste the water and buy dates from this blessed garden. It is also located a few minutes away from both Ghars Well and Ethiq well.
- Salman Al-Farisi r.a. is a companion of the Prophet s.a.w. who is famously known for his contribution during the Battle of the Trench (Al-Khandaq). It was a battle where the Madinan Community was surrounded by multiple Arab tribes from different directions that greatly exceeded them in number. Salman Al-Farisi r.a. saw the opportunity to overcome the situation by the idea of digging up a defensive trench. This brilliant idea became a significant factor in their eventful victory by Allah's will. Imam Al-Dhahabi described Salman Al-Farisi r.a. to be wise and strong-willed. He was amongst the intellectually-gifted and devout noblemen. In some narrations, it was said that he lived a very long life

The Ghars Well

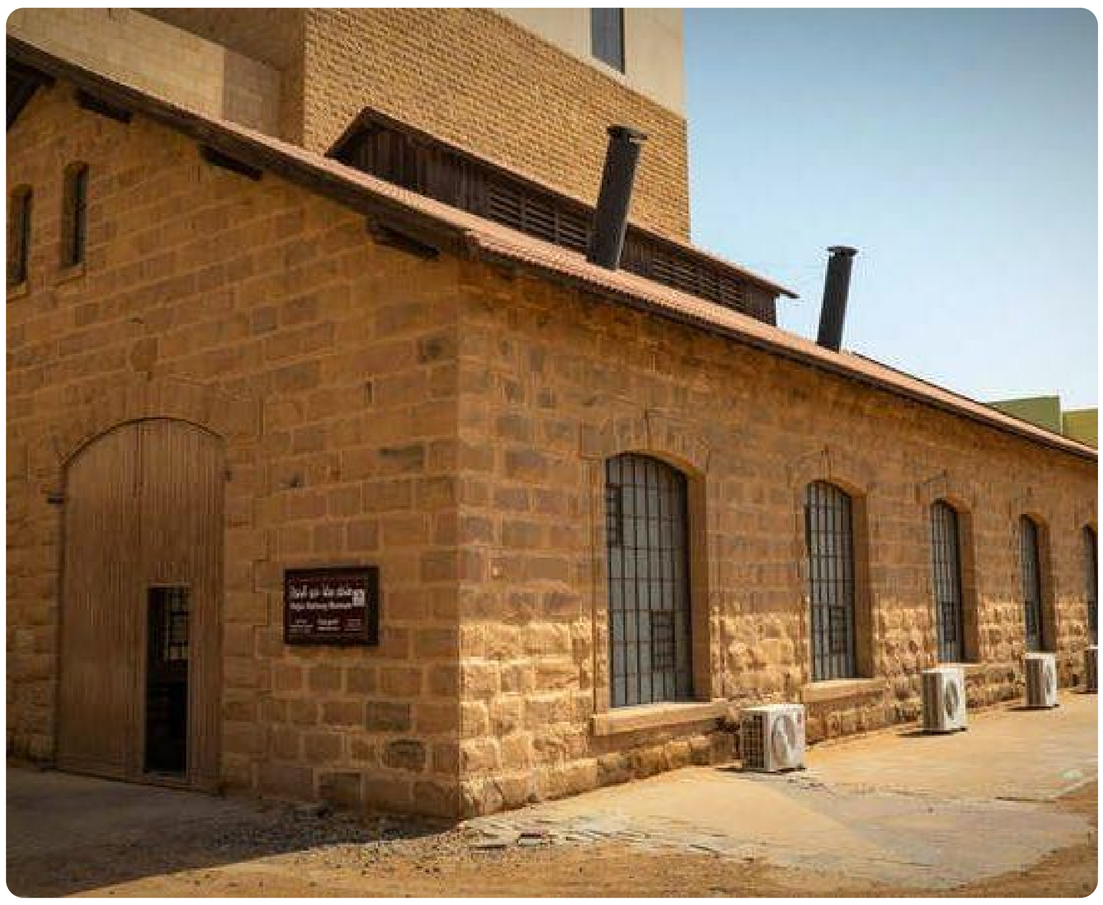
- The Ghars Well (also known as Bir Ghars) is a very important well in Islamic history which is connected to the Seerah, The Life of The Prophet (ﷺ). It is located in the Blessed City of Madinah, close to Masjid Quba and The Garden of Salman Al Farsi (RA). The Ghars Well was one of the well perferred by The Prophet (ﷺ) due to its freshness and was said to have drank water and performed ablution from the well.
- It is reported is reported by the Blessed Companion of The Prophet (ﷺ), Ali ibn Abu Talib (RA) that the Prophet (ﷺ) said: “When I die, wash me with seven water-skins from al-Ghars Well. He also used to drink from this well.” [Ibn Majah]. The well has been recently restored by the Ministry of Culture and includes drinking water taps for pilgrims as well as a prayer area besides the well. It is located next to Dar Al Hijrah School off Ali Ibn Abi Talib Road. You may also be interested in visiting the nearby Ethiq Well and Garden.

The Ethiq Well and Garden

- Located to the west of the Quba Mosque, the Ethiq Well has great historical importance in Islamic history. When the Prophet (ﷺ) migrated to Madinah with his companions after extreme persecution in Makkah, the people of Madinah welcomed him with open arms. As the Prophet (ﷺ) arrived, the entire city was overjoyed and came out to receive him with singing and celebrations. It was at this Well that the people of the tribes of Al-Aws and Khazraj and others came out to greet the Prophet Muhammad (ﷺ) and his companions.
- The Prophet (ﷺ) and his companion Abu Bakr al-Siddiq (RA), stood to rest in a garden next to the Ethiq Well known as the Shade Garden. The sun was shining down, and it was very hot. Abu Bakr Al-Siddiq raised his robe to shade the Prophet (ﷺ) and in order for the people of Madinah to know that they were in the presence of the Messenger of Allah (ﷺ). The people of Madinah were overjoyed after seeing the Prophet Muhammad (ﷺ) and brought him water and many welcome gifts. You may also be interested in visiting the nearby Ghars Well.

Hejaz Railway Museum

- In 1983, a project was launched to convert the Hejaz Railway Station, which was built in 1908, into Al-Madina Museum.
- The museum holds various archaeological collections, visual exhibitions, and rare pictures and photos that shed light on the history of Madina in the various eras. The museum holds nearly 2,000 artefacts that embody the heritage and culture of Madina, and document the landscape, demographics, and the ways in which Madina was shaped down the ages.
- It is located in the railway station building, which is the last station of Hijaz Railway, near Al-Anbariya Mosque in Madina.



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Discover More

There are many more places in Makkah to see and learn about. Alhamdulillah, we've started documenting them on our website. Discover the three holy mosques as well as several other locations around the world.

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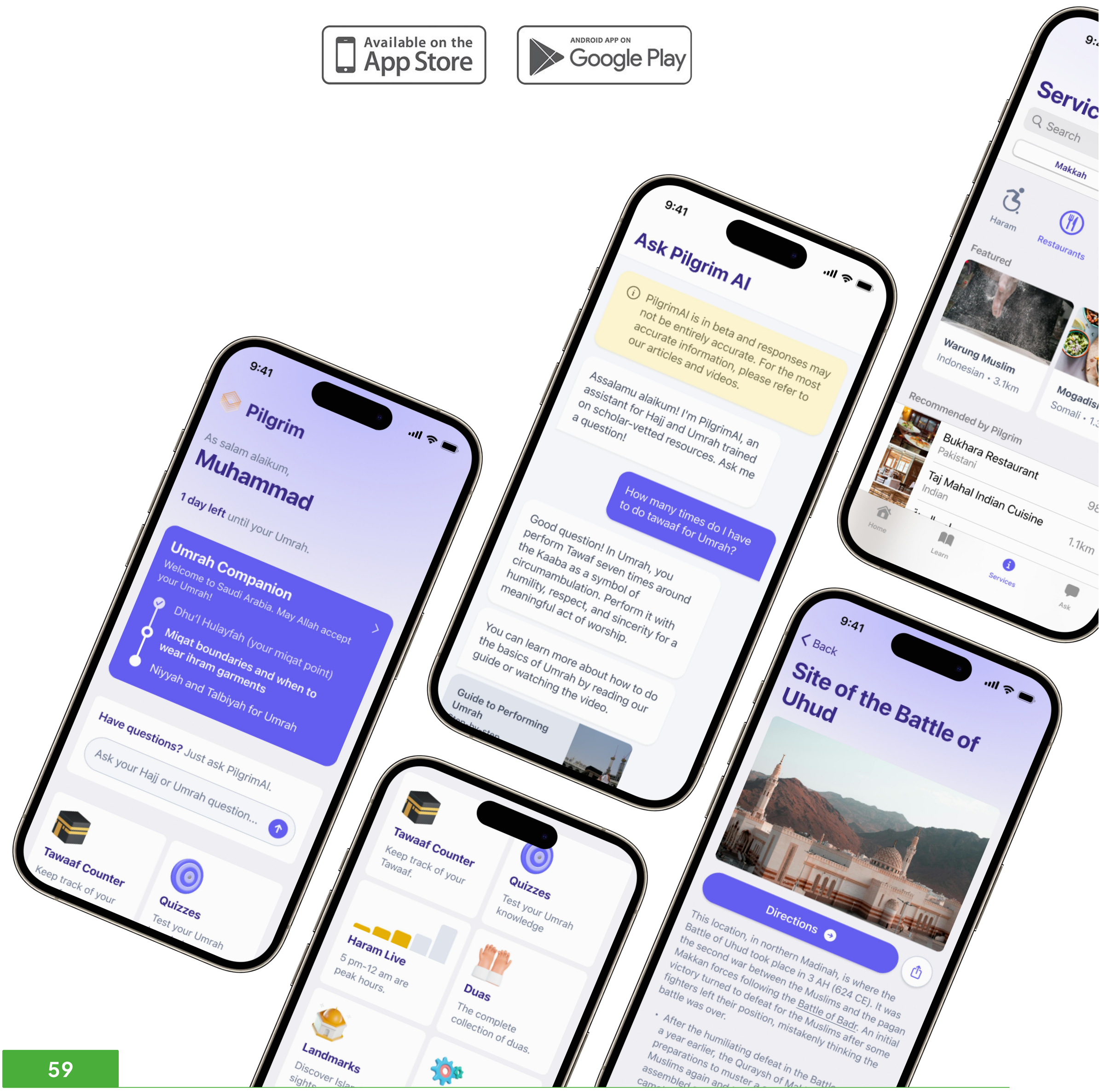

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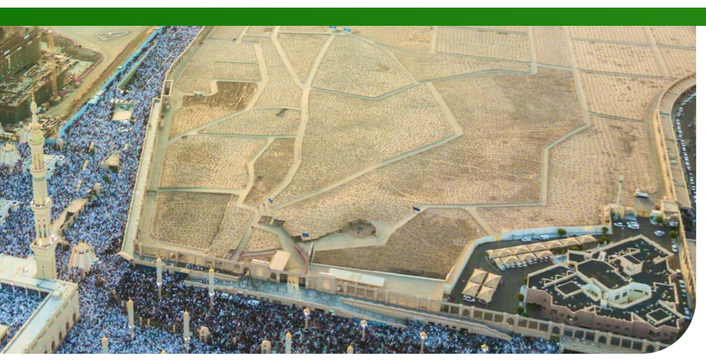

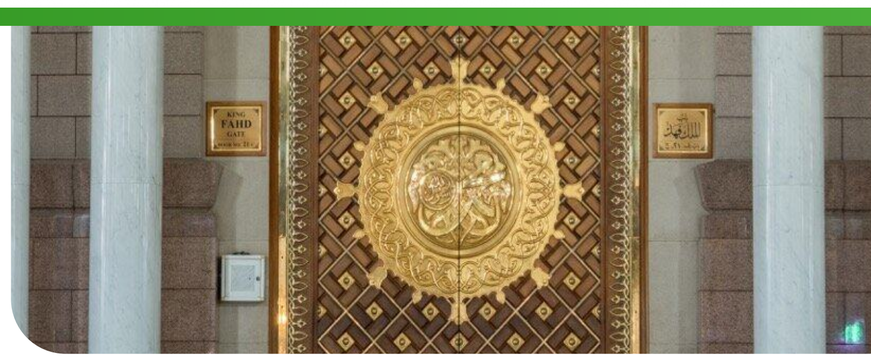

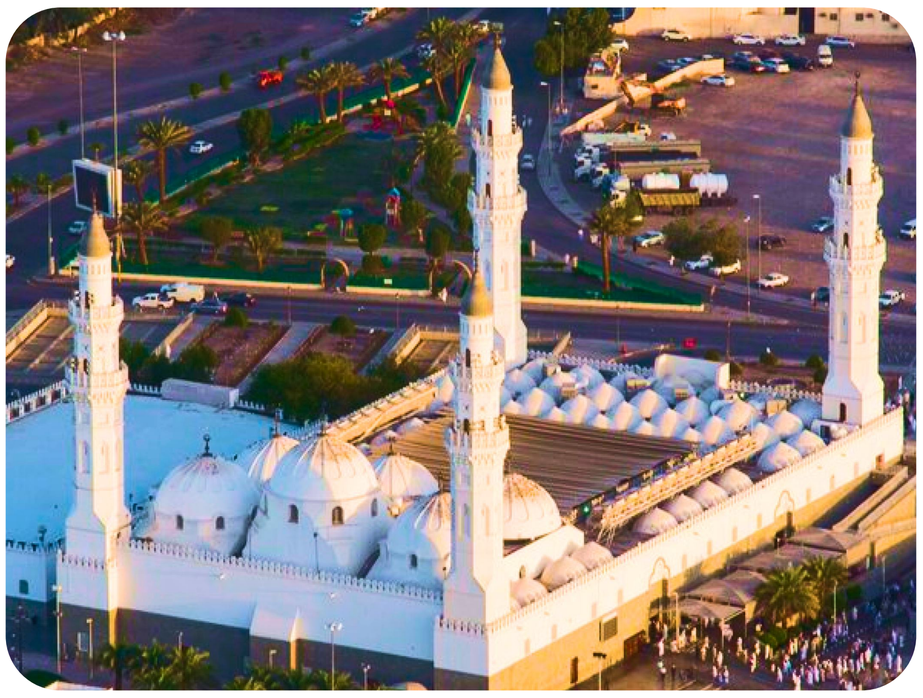

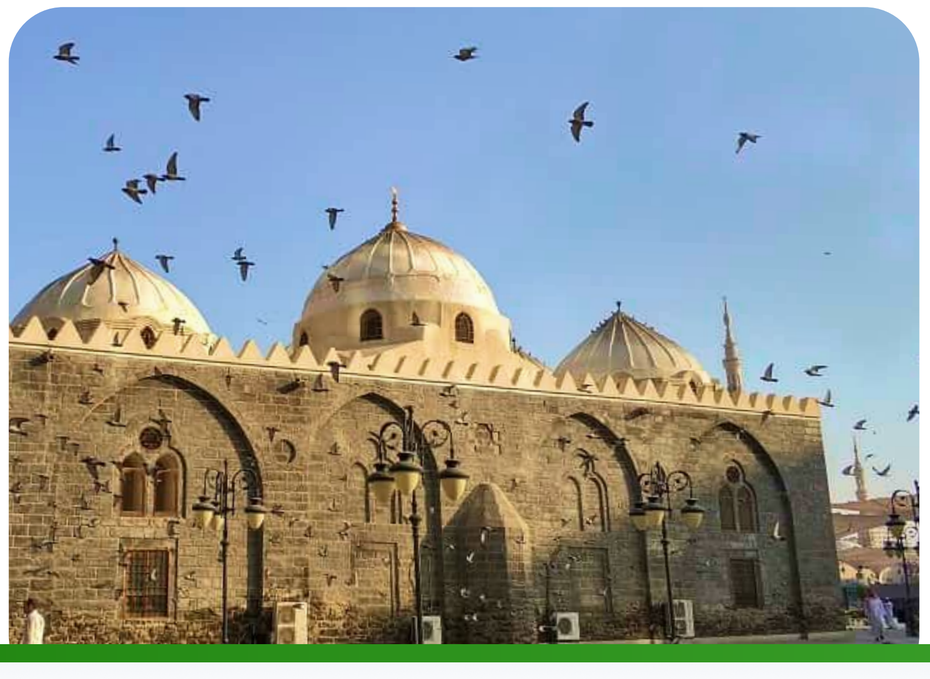

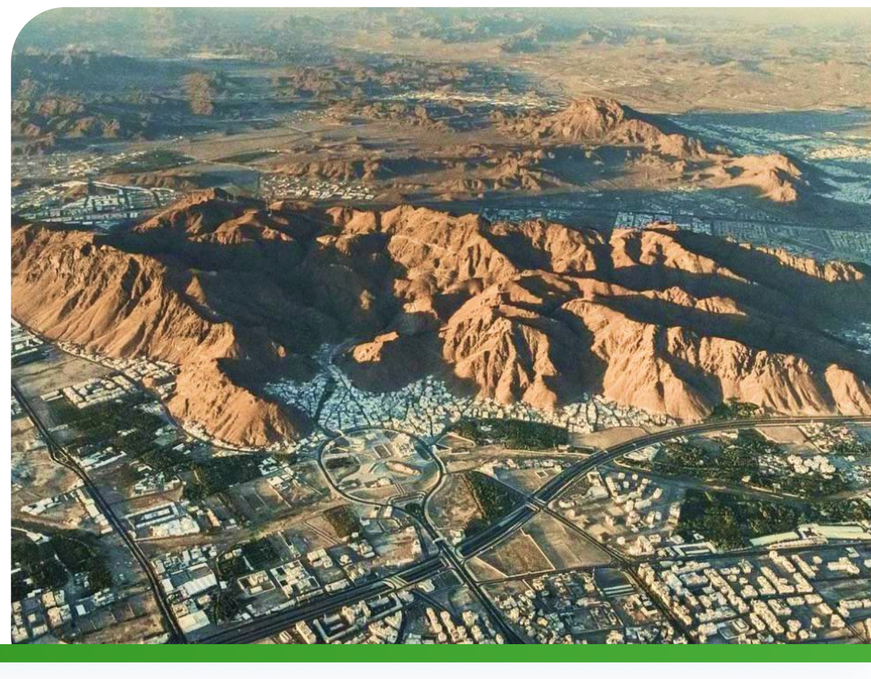

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